

ILLAWARRA & SOUTH COAST ABORIGINES

1770 - 1850



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Anthropologists, White Reminiscences and the Aborigines Protection Board

1870 - 1899

By 1870 a few white Australian writers started to express concern for the fate of the native inhabitants, including the Illawarra and South Coast Aboriginal people. Over the following thirty years (1870-1899) a number of investigations - including Reverend William Ridley, R.H. Mathews, A.W. Howitt, John Brown, and Archibald Campbell - went about collecting material and reminiscences of the local Aborigines, realising that with the deaths of the older natives much of the local culture would be lost forever as it was no longer being passed from generation to generation. Traditional society was slowly being destroyed along the South Coast of New South Wales.

This period also saw significant movement (not necessarily voluntary) by the local Aboriginal people away from traditional lands - north to Sydney and La Perouse, and south to areas such as Wreck Bay and Wallaga Lake.

It also saw the introduction of the Aborigines Protection Board in 1883, and whilst the records of this body now supply a significant amount of information on the local people, its operation greatly contributed to their continued oppression, belittlement, and destruction.

The inequities of the Aboriginal Protection Board and its policies during the period 1883-1960 will not be discussed in detail within this compilation, though numerous references will be given and samples of their records reproduced.

1870

Photographs of Illawarra Aborigines

- King Mickey c1870
Photograph - Illawarra Historical Society
Head and shoulders, front-on portrait
- Queen Rosie c1870
Photograph - Illawarra Historical Society
Head and shoulders, front-on portrait

King Micky was born at Port Stephens about 1834, arrived in Blawern around 1865, and died in 1938. Queen Rose, his wife, died in 1923. Numerous photographs of King Micky exist from the 1890s, during which period he was recognized by whites as the leader of the surviving Blawern Aborigines.

See also Cockle Collection (1890s) and Wollongong City Library Collection (1990).

A.W. Howitt Papers

[1870s - 1900s] A.W. Howitt Papers - Howitt was an anthropologist who worked in the Bega Valley (1880) and other areas of the far South Coast. He was accepted by the local Aborigines and recorded many of their sacred ceremonies. Howitt's Papers are held in the following locations:

*Australian Institute of Aboriginal Studies copies of papers held by the National Museum of Victoria (MS22 - 2 boxes)

*Australian Institute of Aboriginal Studies copies of papers held by the La Trobe Library, Victoria (MS3356 - 12 boxes)

Blankets for Shoalhaven Aborigines

8 April 1870. Approximately 105 blankets are distributed to Aborigines at Shoalhaven on this day.

A report on the ceremony was contained in an article entitled "The Blacks of Shoalhaven" printed in 1871, and possibly written by Judge Alfred Macfarlane (*Sydney Mail*, 10 June 1871).

The Blacks of Shoalhaven

Part I

On the 8th April, 1870, I was present at a distribution of blankets, at Terrara, amongst the Aborigines and half-castes resident in the district of Shoalhaven.

The blankets were distributed by the Clerk of Petty Sessions. Men, women, and children of every hue or shade of colour appeared as claimants - some of them pure, or "full blooded blacks", others, the offspring of "blacks" and "whites", and others, again, the property of whites and half-castes. From the hobbling creole to the limping baby - from the stalwart man to the puny boy - all were there; and most of them eager applicants for blankets, but children under a year old did not count or receive any.

In all 105 blankets were distributed, but it was expected there would be fresh applicants on the following day - bringing up the number to about 140 - which was that of the previous year. It was observed, however, that the pure blacks had decreased, while the half-castes and quadroons, if I may use the expression, had increased since the distribution of '69. But the race has very much diminished during the last ten years. It was informed that the total number of blankets distributed for the same district, in 1860, was about 400.

For good, or for evil, the stock is rapidly dying out; and in twenty years there will scarcely be one genuine Aboriginal left within it. Rum and disease are doing their work but too surely.

All the men were dressed in "bush" fashion - trousers, shirts, and bottle red hats; the old women in last year's blankets, with a stray handkerchief for head gear, and an occasional petticoat, the

young ones of "blood", very much in the same style; the half-castes, as country folk of European lineage and humble birth would be, and the children somewhat "mixed" in their skin.

The entire assembly was barfooted; and little could be said in favour of the "looks" of the great majority of them. The men were not beauties - from "Limping Jabba" down to "Broken-nose Tom". Most of the young men and nearly all the children were fat and sleek. There was one girl among the half-castes of pleasing features and graceful form, and a black "girl" retained something of the attractions for which she was once distinguished.

Almost every woman and some of the young girls (at the age even of 14) were said to be "married". Some of them exhibited their husbands, or were exhibited by the husbands, others had left their husbands "at home". Tobacco pipes adorned the mouths of many of the matrons, and sun-bonnets covered the heads of the young ladies.

The former were vehement if not eloquent, in pressing their claims upon the Clerk of Petty Sessions, and enumerated with great volubility the names of their children for whom they required blankets; but the latter were moderate even to diffidence when proffering their applications, and the contrast between their soft, low voices and the harsh tones of their elders, was very marked. But the "distributor" was equally on his guard with the one as with the other, and there was need of vigilance to prevent her Majesty's blankets being dispersed amongst pretended deputies of "deceased" blacks - who were represented to be still alive.

A few years ago a party of blacks, after obtaining their blankets at Ulukulla, took boat and pulled many miles along the coast. They then landed at Crookhaven, crossed to Terara, and on the next day got a second set of blankets there.

Captain Cook, a weatherbeaten tough old vagabond, stood by the Government officer, introduced his "traders", and affected to corroborate or correct their statements, as the case might require, until a good number of them had obtained their blankets, when he began to fear that the tales which contained them would be exhausted before he had secured his own, he then "struck work", insisted upon the blanket being given to him before he would proceed further, and on getting it, wrapped it about his body, to make sure of the prize.

His "Poggy" was dead since the last distribution, and her successor, "Jonny Daddy", lay in the "bush", from an injury in her spine. It was considered unkind to make any inquires as to the cause of either calamity.

Some of the men were named after their occupations - "Fisherman Johnny", and "Carpenter Jack", for instance, others were distinguished by some feature in their personal appearance or character - "Bill Stupid", "Broken-nose Tom", and "Cock-eye", but most of them were called after the places where they usually resided - "Barmer Jacky", and "Broughton Creek Dick", etc., etc., or after some family with which they had lived, or were otherwise associated - "Johnny Worbenoth", "Billy Kordell", and "Frank Forster", etc., etc.

The majority of the women bore the common names of "Clara", "Matilda", and "Mary Anne", "Susan", and "Judy", etc., etc., but there were, in addition, "Biddy Chorchoff", "My Lady" and "Wulgawoo".

A half-caste named "George" was considered the Chief man of all the blacks present, and his daughter "Julia" complained that she had been "kept waiting for her blanket, though she ought to have been served first".

On receiving their blankets the men handed them over to the women who accompanied them, and these made them up into bundles, which they carried away upon their backs - a chubby child, or other package, peering above - and their bony limbs slaking alongside, listless and empty-handed.

Viewed as a whole, it was a melancholy picture of an expiring race, and forced the question - Has the white man of this Colony done his duty by these poor creatures, whose land and country he

has seized by force, and for whose reclamation, amelioration, or comfort he has not made a single rational provision, except the annual dole of a few blankets?

And is it not time that the 14th clause in the Royal Instructions to every Governor of New South Wales was either obeyed, or stricken altogether? "And it is our further will and pleasure that you do, to the utmost of your power, promote religion and education among the native inhabitants of our said colony, and that you do especially take care to protect them in their persons, and in the free enjoyment of their possessions; and that you do, by all lawful means prevent and restrain all violence and injustice which may in any manner be practised or attempted against them."

1871

6 & 20 December 1871: Two articles entitled *The Blacks of Shoalhaven*, Parts II & III by Alfred Macartane, are published in the *Sydney Morning Herald*. They include reminiscences by Alexander Berry and a Mr Lovegrove. The two articles were subsequently reprinted in the *Shoalhaven News* the following week (23 December 1871).

The Alexander Berry material contained in these articles is a re-telling of his 1838 *Reminiscences* (see under 1838), though with a number of major differences. Both articles are reprinted below:

The Blacks of Shoalhaven

Part II

There was lately published in the *Journal* a brief account of the Aborigines and Half-castes resident in the district of Shoalhaven, in April, 1870.

I now propose to enlarge the sketch, by depicting the race as they lived and died in the earlier days of the Colony, and I am enabled to do so, at two interesting periods of their and its history, through the courtesy of friends, who know them well, and took a generous interest in them - Mr Alexander Berry, and Mr Lovegrove, of Shoalhaven. The Papers which these gentlemen have kindly handed to me are so full, clear, and graphic, that I shall leave them to tell their tale, with scarcely a word of allusion.

"At your request" (writes Mr Berry) "I note down a few reminiscences of the Aborigines of Shoalhaven."

When I made a settlement at Coolangubra, in 1822, they were comparatively numerous, and were said to be very ferocious. I was informed that they had recently driven away a number of sawyers or wood-cutters, and my old friend, the late James Norton, told me that they would eat me. I had, however, secured a kind of apprenticeship to the management of savages in New Zealand, and I was always on good terms with those of the settlement. Indeed, I found them very useful. It is true, for a year or two, they used to steal maize and potatoes - but they were not half so destructive as the cockatoos, who committed their depredations in the most systematic manner.

It was several weeks from my first arrival at Shoalhaven, before any of the natives ventured to show themselves. At length, about twenty of them encamped in my neighbourhood, and I availed myself of the opportunity to have a friendly talk with them. They were accompanied by two Chiefs, one of them was the reputed Chief of Numbi or Shoalhaven, and the other of Jarvis Bay. The name of the former was Yager, of the latter Yager.

The master of the cutter in which I came down from Sydney, and his mate, had been both drowned in attempting to enter the Shoalhaven River in a small boat. I therefore determined to avoid myself

of the services of Messrs. Wagin and Yager to assist me in navigating the vessel back. They readily agreed to my proposal that they should accompany me to Sydney, where I would give to each of them a suit of clothes, and a brass plate, thus constituting Wagin King of Shoalhaven, and Yager King of Jarvis Bay.

Governor Macquarie had adopted this system, and had found it beneficial, but he was very jealous of his prerogative, and would not allow any person, save himself, to convert chiefs into Kings. Now, however, he had been relieved by Sir Thomas Brisbane, and I assumed the liberty of making Kings direct, rather than solicit the Governor to provide the brass plate.

The crew of the cutter, bound to Sydney, consisted of myself, the two Chieft, a white man, whom Mr Trepaby the elder had sent from Bamma to ascertain how I was succeeding in my enterprise at Coolangatta, and who could steer a boat, and Charcoal, a Sydney native, whom I had brought down as an interpreter, and who could also steer.

For some days I was unable to leave Crookhaven, where the cutter lay, on account of foul winds, but one morning, when there was a calm, I determined to get out in some way. Charcoal steered the vessel, and the white man, the two Chieft, and myself pulled her out with sweeps.

From some days there were light northerly winds, which retarded us considerably in spite of our efforts - to which the Chieft contributed a fair share in working the cutter. At length, we saw a large vessel in the same plight - a boat torn which eventually came off to us, and we went alongside. The captain of this vessel proved to be an old friend, and he had three lady passengers on board, to whom he wished to exhibit the Chieft, as specimens of our native Nobility, but as they were in the same costumes as that worn by Adam and Eve, before they partook of the forbidden fruit, I interposed and prevented their exhibiting themselves until they had obtained clothing. They then rolled themselves up like hedgehogs, and crouched behind the mast, until summoned to work.

Upon reaching Sydney the Kings procured the promised rewards, and on their return to Coolangatta, with their badge and broadcloth, another Chieft, who had not presented himself previously, came to the Overseer, asserted that he was the real Chief of Shoalhaven, and claimed that he also should have a plate.

The Overseer told him that if any prejudice had been done to him, it was his own fault in not having claimed in time, that I already had made Wagin the King, and could not make two Kings, but that I would make him a settler. He had no objection to that, but stipulated it must be engraved on his plate, that he was a free settler, (to distinguish him from a Government man). I, therefore, gave him a plate with 'Free Settler' engraved upon it, which he wore for the rest of his life. On his death his son asked for another plate, but requested that I would 'say nothing about his father, or the plate'. The Natives never speak of their dead relatives.

Having conciliated the Chieft, I found the Natives very friendly and useful in many ways, especially in taking messages, and when I went a-boatting on the river I always took a crew of Natives. On one occasion I went on a cruise up to Bunner. As we passed Boolong my crew requested me to pull ashore, to allow them to speak to their countrymen. This I did, and they learned that the Natives were hunting. On our return they called out and asked if their friends had been successful. They had caught nothing and had eaten nothing all day. My crew again requested that I would allow them to pull ashore, adding 'Those poor fellows are very hungry, and we wish to give them the remains of our dinner.' I gladly complied, and was delighted with their sympathy.

Once I was informed that a Native had been found murdered near one of my men's huts at Namba, and I immediately went over to investigate the case. The friends of the murdered man had taken the body for burial, and on inquiry of the people at the hut, they told me that the deceased had broken into with them that morning, and that they left him there when they went to their work. Not satisfied with this, I went to examine the body.

It was on the mangrove flat, opposite the Island, called the Apple Orchard. It was bound up with sheets of bark for burial. The Natives readily unbound it. Having inspected the wounds, I said to the

dead man's friends that I thought they must have been made by a Native, and not by a white man, as they were spear wounds. They replied I was right, and went with me to examine the spot where the body was first discovered. With their acute eyes they observed, and pointed out to me, that there had been a struggle at the place. They showed me the marks of blackmen's feet (noting the difference between them and the tracks of white men). They also showed me the steady tracks of a black coming to do the deed, and, after it was committed, the same tracks retreating.

There was a Native Chief of the name of Brogher, who was the brother of Broughton, a great friend of mine. (They gave their names to Broughton's Creek and to Brogher's Creek.)

One day Brogher and another Native went to two sawyers, and promised to allow them a quantity of cedar trees, but they suddenly attacked the sawyers in the bush, and killed one of them. The other escaped. A constable was sent from Sydney, who apprehended the two blacks, took them on board one of my vessels, fastened them with a padlock to the chain cable, and then lay down to sleep. But Brogher noticed that he put the key in his pocket, and as soon as he was sound asleep, the Native abstracted the key from his pocket, opened the padlock, and then swam ashore. Unfortunately for themselves, however, they did not leave the district, but bottled at the fact they had committed, and they were again captured. On their arrival in Sydney they were put into a watch-house near Darling Harbour, and one night the companion of Brogher escaped, and endeavoured to cross the upper part of the harbour, but the tide was out, and he stuck in the mud, in which he was found dead next morning.

When Brogher was brought to the Police Court, I was on the Bench, along with Mr Windeyer, the Police Magistrate. Poor Brogher smiled when he saw me. I addressed him and said, 'I am sorry to see you here, accused of killing a white man. I did not think you would have killed anyone, I have more than once walked with you alone in the bush when I was unarmed and you were armed with a spear, and might have easily killed me, had you wished.'

Brogher replied, 'I would not have killed you, for you was my Master, and was always very good to me.'

Mr Windeyer said, 'He is an ingenious fellow this, and I should be sorry to see him hanged.'

But he was tried and convicted.

His defence was that the sawyer threatened him, and that he killed him in self-defence. He was kept long in goal before the sentence was carried into effect. Meanwhile, the Chief Justice visited him there, when he made a confession, and said that he had taken the tongue of the sawyer 'that he might speak good English'. Some days, however, after his execution, a party of natives came to me, and said that they had witnessed the hanging of Brogher, but that, according to what they understood of the matter, he had suffered unjustly, for that he had killed the white man in self-defence.

In those days there was no post-office, and the only communication between Sydney and Shoalhaven was by means of sailing vessels. There was a report that there were some bushrangers in the district of Illawarra.

I wished my friend Broughton, who was with me in Sydney, to take a letter to Shoalhaven, to put the people there on their guard against these bushrangers. He said he would, if I gave him a musket. I replied that he would be better without one, for bushrangers would not touch an armed Native, but if a Native had a musket, they would take it from him. He rejoined they had better not try, for he would shoot them immediately.

I gave him a musket, accordingly, and he took the letter safely to Shoalhaven.

It was seldom that any bushranger ventured to visit Shoalhaven, and if any did, the Natives generally captured them - for I had no police, but one constable, paid by myself; and a Native brought me a bushranger one day. I asked him, 'if he caught the man with a spear?' 'Oh, no,' he said, 'I run him into the swamp, and caught him with my finger.'

I have already mentioned that, shortly before I settled at Coolangatta, the Natives drove away some woodcutters. On that occasion they were commanded by a noted warrior - named, I think, *Arawana*. Some years later the son of Arawana, who was then very old, and unable to walk, brought his poor father to Coolangatta, carrying him on his shoulders for several miles. His motive was not that of the pious Ennis - but that the old man should behold the sea once more before he died, as he did a few days after.

The Natives were very acute, and readily understood the difference between convicts and free men. Unfortunately, as the convicts were the working people, and freemen overseers, or not workers, they considered labour as degrading. But when I was building my house, I requested Broughton to assist me by acting as bricklayer's labourer, which he willingly did (he was as handy as any white man), until one day, when he was at his work, a Native woman accosted him, in my presence.

After some conversation between them, Broughton became angry - and the woman walked away. I asked him what had made him angry? He replied, 'She had been *jawing* me.'

'What has she been saying?'

'She said that I no work every day the same as a convict.'

I inquired who she was. He answered that she was relation of his - I think a cousin. I told him not to mind her. He said that he did not, but next day he left the place, and did no more work.

I should have mentioned that I employed some other natives, and found them very useful, in conveying my stores - rolling them up the hill (for I had no bullocks or horses with me) from the river to Coolangatta, upon my first settlement there - as well as in cutting a road over the mountain to enable me to bring up cattle from Ilwara.

The place where the steamers now come to is called Greenwell's Point. There was a celebrated Native Doctor who used to reside there and the Point got his name. This Native Doctor undertook to cure toothache by miasmatic passes, but he was famed for curing snake bites. His mode of cure was the same which is used at present. He first put a ligature around the wound, and then applied suction by the mouth, but he had no stimulents to administer. M. Celsus, a Roman writer who published a book '*De Re Medica*' eighteen centuries ago, adopted exactly the system as Dr Greenwell.

On one occasion Doctor G. happened to be at Shoalhaven, when one of the men had been bitten by a snake. This man was taken to Greenwell. He made the most particular inquiries about the kind of snake which had inflicted the bite, and what time had elapsed. On learning the particulars he immediately said, 'I can do nothing for you; you must die.'

'Oh, try!' says the poor man.

'No, no,' says the Doctor, 'I know that you must die. If I was to attempt to cure you, and not succeed, I would lose my reputation.'

There was a young Native Doctor looking on - he addressed the man, saying he was not such a good Doctor as Greenwell, but if he wished him to try he would do his best, though he thought it too late. 'Try!' says the man.

On this, the other first placed a ligature above the wound, then put his lips to it and began to suck. He spat the first mouthful of blood on the ground - it was black, and lary. He gave his head a shake, but continued to suck. After a very considerable time he spat the blood a second time - now it was florid, arterial blood. The young Doctor started to his feet exclaiming, 'You not die - you live!' and the man recovered. I was not present, but the Overseer, who had studied medicine, gave me an account of the case.

The Blacks of Shoalhaven

Part III

In a former paper, I had the privilege of recording some of Mr Berry's reminiscences of the Aborigines of Shoalhaven, as he found them at the time of his settlement there, in 1822, and shortly afterwards.

I will now suppose that one and thirty years have elapsed from the period spoken of in that interesting account - which brings us to eighteen years ago (1853) - and Mr Lovegrove takes up the tale in the following admirable Narrative -

He says, - "The discovery of gold in New South Wales occasioned a large accession to its population, some of the 'new-comers' hoped to discover hoards of the precious metal; and others recognized sources of wealth in the virgin soil itself. Their occupation of the lands, hitherto held by the Blacks and Kungaroos, was not long in producing a modification in the character of the Aborigine. I shall therefore note a few incidents illustrative of the then habits, virtues, and vices of a race numerous at that time, but now fast disappearing from the settled lands.

In 1853, the appearance of a civilized homestead in the district of Shoalhaven was very peculiar - a modern-built cottage, a pretty garden, out-buildings of the roughest construction, and soaked with split logs of the cabbage tree, and in the midst of these - perhaps within a few feet of the house itself - a cluster of conical, bark-covered kennels, for the use of those Blacks who had entered under voluntary allegiance to the owner of the spot. The functions of these dwellings were to turn out en masse in reaping time, and at corn gathering, and generally to perform any unskilled labour that might be wanted. As a rule, they acted under the direction of a Chief, it being found more desirable to locate themselves as a body than to encounter the importunities of single families, and in all things they stood in great awe of that Chief.

At the homestead upon which I lived, on the Tarrago (south) side of the river, the resident Chief was named Peter - he was a square-built, powerful and ferocious Black, and the head proper of the Worragah tribe; he was also followed by the Jemba Bay and Bumer Blacks - indeed, by all the Aborigines residing on the south side of the Shoalhaven. At one time, 150 fighting men were ranged under his command, but some of these had a mastery over others in their own locality, away from Peter. A sort of feudalism appeared to prevail, in which Chieftainship rose to general supremacy - a kind of Kingship - from comparative valour and address. To his other proficiencies, Peter added the skillful use of the gun; he was an excellent shot - the rare capture of wild fowl both for the white and black families of the settlement; and his rule over the latter was an iron one.

The government of the Blacks is not responsible; it is despotic, tempered by assassination - which last often regulates the law of despot, as well as the change of dynasty. At that time, no thought had entered the White man's head of interfering with their customs, even when an 'old hand' fell a victim under it. Nor was 'Peter' a man to forego any of his rights, for good or for bad, he had a will of his own, and acted upon it. He kept his Blacks not only in strict subjection to himself, but faithful in all that related to the homestead. There was also noticeable in him a dignity, an absence of all littleness of puny, which imparted itself to the whole tribe. Their bearing was open and bold, and their customs duly observed and honoured. Thus, their corroboree was a martial dance, performed with solemnity, and shrouded from the vulgar gaze - far different from at present, when a party of Blacks will corroboree with-out the martial incentives, and without the war paint, and to amuse lookers for so many glasses of brandy. The sequel will show that Peter's followers well knew, and would not abate, their rights either.

Already the Devil had pitched his tent in the vicinity of our homestead, and two low drabs, licensed by a paternal Government for a consideration, were dispensing the vilest liquors, or so much maddening poison, days were spent in drinking, and night was made hideous by the yells of infuriated men - sometimes, also, by the dying screams of a victim. I have heard it said that the Blacks used to associate, before putting to death, as the most merciful section of the law agencies

Be this as it may, nearly all the deaths of Black men or women took place between the public-house and their camp.

'Whether Peter', from long accustom of power, became tyrannical, or whether, as I suspect, he was always so, a conspiracy was formed against him. One night, there had been a great 'settlement' for work done in the field, followed by the usual adjournment to one of the 'publics'; and Peter staggered from the den about midnight, his gins accompanying him. But they had not proceeded far when two Blacks suddenly joined them, and, placing themselves one on each side of Peter, directed the women to go home across the fields to the camp - which they did - waving and 'loosening', and on their arrival at the huts, the Blacks there broke out into undulating, melancholy howls, but none of them stirred to the rescue. In the morning, 'Jillcumber', Peter's son, was in the courtyard. He manifested very little emotion - merely intimating that something was in a wistful, and that he wished the Whites to see about it. More precise information was furnished privately by some of the other Blacks, and we started, followed by their entire male force

Asked at the water-hole, there were evident signs of there having been a fierce struggle on the bank, but the water lay placid, fringed with long pendulous grass, and there was no sign of the body, though the hole was of no great depth. The Blacks were either at fault, or wished the discovery to proceed from themselves. One of our party put aside the fringe of grass, and observing a stick that had been evidently driven on - from the bruising marks of the tomahawk upon it - pushed it to and fro with his foot, when the body of the Chief rose to the surface, and occasioned a sudden exclamation from the whole posse. Some of them then entered the water, and brought out the body marked with wounds and bruises, placed it in bark, covered it, and strapped it strongly down with the same material, and carried it quietly to camp. There they were received with waiting, which was renewed at intervals till midnight, when, as we suppose, Peter was buried - but no White man can say who. The following day the camp was broken up, and the Blacks, apparently, became independent of any Chief. The gins have always maintained that they did not know Peter's executioners, or murderers, and this is possibly the case, for in some similar affairs, of which I have heard, men from other tribes were employed to do the deed.

Peter's son was a mere 'artful dodger', very amusing and very cunning, but with no force of character; and he failed to preserve either the general ascendancy, or particular Chieftainship, which his father had enjoyed. The Blacks of the district now began, in separate families, to profess allegiance to Whites, receiving pay in rations and rum, or money which would purchase rum, and neglecting their native usages. Occasionally the combosres and other ceremonies took place, though they ceased to be generally and strictly observed. To this day the Shooshavon Blacks knock out the front teeth of any young fellow who will let them, but this is very different to the old compulsory way of managing that unpleasant process. It is difficult therefore, to select any details, of general applicability that are worthy to be being recorded - except perhaps, the first intimation of the Whites with the administration of the domestic laws of the Blacks.

Roger, a good-looking Black (it is asserted he is of full blood, but I believe him to be Half-caste), having killed one wife, had taken to himself another, in 1850, or thereabouts. Towards the end of 1851, a farmer ploughing in his paddock observed Roger very busy with a stick near to a beautiful myrtle bush. The farmer watched him a minute or two, saw him throw down the stick, and walk away. Rodge returned to his ploughing, believing Roger had killed a snake. But an hour afterwards he saw the Black return, examine the spot, drive a stake into something, and then make off to a neighbouring public-house. The farmer left his plough, and discovered the body of Roger's second wife, with the head beaten to a jelly, and covered with ghastly wounds. The farmer followed the murderer, collared him at the public-house, and handed him over to the Police. After an inquest was held, Roger was committed and took his trial; he was found guilty of manslaughter and got twelve months. Since his discharge from her Majesty's asylum he has taken a third wife, and, I am told, she is nearly dead at times from injuries received - but he prudently keeps her out of sight.

The most curious part of the above story remains to be told. As this was the first occasion of our interference with the Blacks in the course of Justice, it was gravely recorded. Many of them told me we had no business to touch Roger, that his gin was his own - a council was summoned, and the result of their deliberations was communicated to me by the wife of their great Mystery man -

Johnny Burman. He was deputed to go to the head waters of the Shoalhaven, place certain stones in the stream, and do certain other acts, conveyed to me, not in spoken words, but by conformation of visage, and rolling of eyeballs. The result (predicating) was the great flood of 1880, which devastated Shoalhaven.

Some further mention may be made of this Johnny Burman. He owed his superiority not only to his mental qualities, but also to his physical formation. He was tall, lithe, and supple, and erect as a soldier, his walk was the perfection of grace, and his superior air sat naturally upon him, it was probably the result of his long association with the White man, and the ascendancy he had gained amongst the Blacks from his knowledge - for Johnny was a thinker and an observer, and from his shrewdness winged shaft from grain with tolerable accuracy. He lived for years in a comfortable gurnah in a paddock belonging to me, practicing mysticisms for the benefit of his people when called upon, but reading apart from them. At last he became affected by inflammation of the lungs, Blacks then began to come round him, and it was evident they wanted him to leave his White friends, and go and die as a gentleman Blackfellow should. But Johnny refused, for he was recovering under good treatment, and, though they had made up their minds that he should die, he had determined not to die. His gin also wished to keep him from them, so Johnny went on with port wine and quinine.

But one morning his hair was found to have been pulled down, lying about in wreck, and no trace remained of Johnny or gin. About a month after, a Black came to me with a message that Johnny desired to see me. I went, and was conducted to a singular camp in the bush. It consisted of a large and pyramidal gurnah, surrounded by a passage or walk, constructed of young saplings, with their leaves on, cut and stuck in the ground, their bushy tops being about five feet high, and completely enclosing the gurnah - whether to keep out draughts, or baffles curiosity, was uncertain. Smaller gurnahs were erected outside the palisade, and seemed to have been set apart for the use of four or five Blacks, lounging about, and who saluted me and my guide in three usual quiet manner. The former was ushered into the gurnah, whilst the latter joined the others. Inside lay Johnny Burman, with his back to the visitor, and two old Blacks, Curmudul and Billy Badgery, both distinguished by brass plates set at his head and feet. The clear, bronze back of the patient was naked to the waist, but, as the gurnah was very warm, and there was no lack of blankets, this was probably intentional. One of the watchers muttered my name, and the poor fellow looked round as he lay. His bright eyes appeared larger than ever, from the irradiation of his face, and he humbly signified that he had not gone away from me willingly. He complained of the cold, and asked that a coat might be sent to him. This was done the same evening - to no purpose, for Johnny had then died. He left a gin, but no children. She was very badly treated by the tribe afterwards, having received two severe beatings with waddies within a month after Johnny's death - possibly provoked by her longes, for she was a scold, but she died of phthisis within twelve months.

No Blacks are now fixed in service in the Shoalhaven district. - The last was Jim Woodbury, who was in the service of the Manager of the local branch Bank. Furnished with a smart uniform, Jim considered the whole responsibility of the Bank rested on him, but one holiday, during a ship launch at Jarvis Bay, King Curmudul came behind him, and "smoke him under the fifth rib, so that he died," his Abner. Curmudul was tried for the offence. The Crown called a surgeon, who proved the deceased was dead; and then called a butcher, who deposed that the accused was insane, so King Robert adjourned Gladenville to the hour. But nearly all murderers now-a-days are insane, though it is curious that they never try to murder each other in prison; it is always the keepers whom they attack.

I have thus presented - partly from my own observations of them, and partly from the valuable experience of others - a faithful picture, both of the present and past conditions of the Blacks of Shoalhaven - a picture equally applicable to the Aborigines of most of the settled districts of the Colony, and it shows that they were willing to undertake and competent to discharge, many of the ordinary tasks and duties of civilized life, that they were intelligent and generous, faithful to trust, and grateful for kindness - and though chargeable in some instances with cruel and criminal acts, those acts were not a whit worse than have been committed by White men, over and over again. It is, therefore, deeply to be regretted that they did not receive from others the same consideration and justice that were extended to them by Mr Berry, and Mr Lovegrove, and that so little interest should

have been taken, and so little sympathy should have been felt, for the race, by those whose peculiar duty it was and is to have guarded and fostered them.

Many of the governors of New South Wales have evinced the deepest solicitude for the protection of South Sea Islanders, and other distant savages, from the oppression and rapacity of Europeans, but I am not aware that any of their Excellencies (for the last twenty years at least) have given themselves the slightest concern about either the temporal or spiritual welfare of the Aboriginal people of this territory itself - the country that has been committed to their immediate government by the Sovereign of both. It is long since any Law has been framed, or regulations issued, for their benefit in any way, and the only Statutes that have ever been enacted in their behalf are seldom observed by anyone, and still seldom enforced by any authority whatever. A dog receives almost as much consideration as a Black in New South Wales.

Victoria, South Australia, and Western Australia, have done something to raise the status, and improve the conditions of their Aborigines, by the reservation of hunting and cultivation grounds - by schools, missions, Churches, and the like, appropriate to them, but we can neither point to school, mission, or Church, Reserve, farm, or institution of any kind, for the instruction or use of our Natives. They are allowed to live and die like beasts of the field. As a Crown Lands' Commissioner has written - "The Aborigines of this Colony have been sadly neglected by successive Governments" (he might have added - and by successive Governments and Parliaments). "The every day scenes of neglect and insult, temptation and drunkenness, that occur when any of them visit a bush township, are painful to witness; the very blanket they annually receive - and often on the very day they receive them - are battered for a bottle of rum, or brandy, to some remote White. They are now almost extinct in the great Province in which I live, and I will soon know then no more."

But, squalid in garb, and wasted in form, clouded in mind, and brutish in nature, though the Black be, O White! he is still thy brother, and fellow-countryman. The task of Nature may be as strong in his heart as in yours; the claims of humanity are the same, and his soul is as dear to that God before whom thou must answer for all thy dealings towards him.

I had forgotten. In the year of Grace 1871, the sum of £150 was voted by the Parliament of New South Wales "for the purpose of prosecuting researches into the original language of Australia." The object being "to discover traces of the kinship of our Aborigines with other branches of the human family." And thus "to confer an immense service on the Natives of this country," for the inquiry will show "that they are connected with the Argon rather than the Tauranian race."

A morsel of food for the body, or a ray of light to the mind, a shelter to shelter, or a Guardian to aid, are never thought of; but there is to be an inquiry into their language instead! Is this the reading of the Royal Instruction, that the Governor is to "promote to the utmost of his power, religion and education amongst the Native inhabitants of our said Colony - to take special care to protect them in their persons, and in the free enjoyment of their possessions, - and to restrain and prevent all violence and injustice attempted against them?"

A. McF.

[1871] A team of Aboriginal cricketers from Abdon Park play a local match in Ilwanga.

1872

Distribution of Blankets at Kiama

© June 1872: Notice re distribution of blankets to the Aborigines at Kiama (Kiama Independent)

Distribution of Blankets - On her Majesty's birthday blankets were distributed by H Connell, Esq., C.P.S., at the Court-house, Kiama, to the remaining aborigines of the district who appeared to claim them. The number last year was about thirty. This year they had diminished to fourteen. The

distribution at the various stations appointed by Government for the purpose is, we understand, strictly simultaneous, in order to provide against heads on the part of applicants, who, if it is said, and may be believed, would in some cases be likely to make their claim in more places than one.

Alfred McFarlane's Thoughts

[1872] Judge Alfred McFarlane: *Ilawarra and Monaro*, Maddock, Sydney, 1872, pp 62-3.

This book - the first published history of the Ilawarra and South Coast regions - includes a brief account of the Ilawarra Aborigines, and a relation of Baron Field's notice of 1823:

Chapter IX.

The Aborigines - Mr Field's Account of them - The marching and fishing parties - A Superstition - Later account - Their present condition - Royal Instruction

A parting word about the original possessors of the soil - the Aborigines of the district. It will have been apparent from the accounts given of them by Findlers and Bass, Clarke and Field, that they were pretty numerous when Ilawarra was first discovered, and for many years afterwards, and the Reader will remember the scene which Mr Field has pictured of some of them, whom he saw in their canoes upon the Lake, in October, 1823.

In a subsequent passage of his Journal, he adds -

"When returning from Shoalhaven to the Five Islands, we overtook some Natives, the woman (as is usual among all savages) carrying the children, and the men nothing but a spear and a fish brand. The latter led our horses through the difficulties, while we dismounted, and both men and women kept up with us a whole stage, upon the promise of sharing our luncheon.

22nd October. Rained this morning and in the evening went to see the Natives fish by torch-light. they make torches of bundles of bark, beaten and tied up, and with the light of these scare into motion the bream that lie among the rocky shallows - when they either spear them with the fish-gig, or drag them from under their hiding places with the hand, bale their heads, and throw them high and dry on the shore. The fishing is very novel and picturesque - the torch being flashed in one hand, and the spear poised in the other - though there were but few Natives here at the time, the majority of the tribe being absent feasting upon a whale, which chance had thrown on the coast. The Natives, however, by no means attribute this prize to chance, but to the providence of the Spirits of their Fathers, whom they believe to be transformed into porpoises, after death, and who, in that shape, drive the whales on shore. With this view, they hail the porpoises by song, when they see them rolling. I found also that the Natives were strictly divided into two classes - the hunters and the fishers - and that they do not dare to encroach upon each other's mode of gaining a livelihood. Red Point was the scene of our torch fishing."

And Mr Tuckington states, that between 1829 and 1833, he has "seen so many as 400 Natives present together at a Corroboree."

Such were the Aborigines of Ilawarra less than 50 - 60 years ago - And where are these People now? - or where their descendants? During the seven years I have known the district, I have not met with more than half a dozen Natives, north of the Shoalhaven. The Race is almost extinct, and our cruelty, wiles, and neglect are the cause. A generous Nation, and a Paternal Government seized upon their land - dispossessed them both of their hunting and fishing grounds - and left them to live or die as best they might - uncared for, and unthought of, as the dogs of the jungle - a beggarly blanket the sole equivalent for their inheritance.

'Yet - "It is Our Will and Pleasure" - says the Royal Instructions to every Governor of New South Wales, for the last 80 years, - "that you do, to the utmost of your power, promote Religion and Education among the native inhabitants of Our said Colony; and that you do especially take care to protect them in their persons, and in the free employment of their possessions; and that you do by all lawful means, prevent and restrain all violence, and injustice against them which may in any measure be practised or attempted against them"

1874

Andrew Mackenzie's Local Languages and Stories

Andrew Mackenzie, 'Specimens of native Australian languages' *Journal of the Anthropological Institute of Great Britain and Ireland*, London, 1874, volume 3, no 2, pp 248-257

This article reproduces a series of 1872 letters by Mackenzie containing specimens (i.e. sentences, comparative vocabularies, stories, etc.) of the languages known as Mudlung (or Thurumbal), spoken by the Aborigines of Broadwood, Ulladulla, Mowya, and Jervis Bay; and Thurnwal, spoken by the Aborigines from Wollongong to the lower Shoalhaven River

This material was later adapted by Reverend William Pedley and published in his 1875 book *Kamilaroi and Other Australian Languages*. Pedley's comments are also contained in this article. Some of the stories recorded by Mackenzie are reproduced in the 'Dreaming Stories' section

The following comparative vocabulary was included

English	Thurnwal	Mudlung or Thurumbal
Kangaroo	Puru	Puru
Emu	Belban	Belban
Black man	Dulla	Yulin
Black woman	Muzumbal, Mega	Wenkin
Sheep	Jumbuk	Jumbuk
Duck	Kuna	Kuna
Eagle hawk	Mullin	Munyunga
Black snake	Mundha	Mundha
One	Mitun	Mundthal
Two	Pukar	Mogendaom
Three	Wowell	Thurungora
Pelican	Kurumbaba	Bodisegal
Tree	Kandu	Kandu
Crow	Wauwanna	Wauwanna
Horse	Yaraman	Yaraman
Sun	Wun	Pukering
Moon	Jepu	Jepu
Earth	Othulga	Bukun
Fire	Kunta	Kunti
Hand	Mummul	Munna
Foot	Thurna	Thurna
Arm	Daung	Kolan
Leg	Ngumi	Gumi
Head	Wallir	Kaban
Thigh	Thume	Panda
Elbow	Muna	Nguna
Breast	Ngominyung	Ngominyo
Wast	Thundhi	Thundhi

This article contains the first notice of the word 'Thurawal' in reference to the local language spoken in Illawarra

Reverend William Ridley, 'Remarks on specimens of the Mudlung or Thurumba and Thurawal languages', *Journal of the Anthropological Institute of Great Britain and Ireland*, London, 1874, volume 3, no.2, pp 249, 252

Comments upon material collected by Andrew Mackenzie (see above)

1875

Rex. Ridley's Local Languages and Stories

Reverend William Ridley, *Kamilaroi and Other Australian Languages*, 2nd edition, Sydney, 1875, pp vi, 172

Includes lists of words and comparative tables of the following relevant languages:

- * Thurawal (the language spoken by the now extinct Tribe of Port Jackson and Botany Bay) - given by Lizzy Malone;
- * George's River, Cowpasture, and Appin - given by John Rowley;
- * Wodj Wodj (the language of Illawarra, from Wollongong to the Shoalhaven) - given by Lizzy Malone
- * Twofold Bay - given by Johnny Wyman. Refer under 1864

Also includes stories from the Shoalhaven region (see 'Dreaming Stories' section)

Ridley also states (p 143) with regards to the various languages:

Thurumba is spoken on the Shoalhaven River, in the south-eastern part of the Colony, by the Wandandian Tribe, Thurawal in another part of the same district south of Illawarra where Wodj-wodj is spoken. Thurawal appears to be the same word as Turnbul and Tsurwal the names of the languages spoken at Moreton Bay and Port Jackson

J H. Carse, artist, visits Illawarra and produces the following work with Aboriginal figures:

- * Aborigines by Lake Illawarra, 1875
Oil on canvas
-

1876

A Fishing Boat for Illawarra Aborigines

23 June 1876: Report on request by two local Aborigines (George Timbery and William Saddler) for a fishing boat [Illawarra Mercury]

Some few weeks ago, a memorial to the Colonial Secretary was kindly prepared by a considerable gentleman in town, praying the Government to grant a suitable boat for the use of the aborigines in the end of the district, in the way of fishing and such purposes. The memorial having been prepared, Saddle and Timbery (two of the most intelligent representatives of the aboriginal inhabitants of the district) went about with the document, and obtained the signatures of several Magistrates and other gentlemen thereto. That being done, the same two aborigines proceeded to Sydney and presented the memorial to the Colonial Secretary, who very properly granted the request of the dusky deputation, as will be perceived by the following communication since received by the memorials:

Colonial Secretary's Office
Sydney 28th June, 1876

Gentlemen

In reply to your letter of the 3rd instant, I am directed to inform you that the Colonial Secretary approves of the pending George Timbery and William Saddle, aborigines of the Ilwerrra tribe, with a boat and gear, to enable them to gain a livelihood by fishing, and that Captain Haddon, President of the Marine Board, has been instructed to prepare a suitable boat and gear, and send it at the public expense to Wollongong for their use. The local police will also be instructed to see that proper care is taken of the boat, &c.

Henry Halloran

Starvation at Minnamurra Camp

[1876] A Kama paper reported that the winter of 1876 was extremely cold and the local tribe, containing several pecaninnies, was caught without food for three days at the Minnamurra Camp. Local settlers and townsfolk came to their aid when told of their plight [S. Thomas, *The Towns of the Crossroads*, 1875, pp 10-11].

1877

Athletic Endeavour

1 January 1877. Kama Turf Club meeting at Monkey Flat, includes a foot race with local Aborigines Mickey and Commodore participating.

1878

Reverend William Ridley. 'Australian Languages & Traditions', *Journal of the Anthropological Institute of Great Britain and Ireland*, London, February 1878, volume 7, no. 3, pp.232-266.

Includes vocabularies of the following languages:

- * 'Wodevodi, The Language of Ilawarra' (pp 249-266), given by Lizzie Malone, a woman whose mother was a Shoalhaven Aborigine,
- * George's River, Compositure and Appin (pp 250-262), given by John Rowley.

These lists were also contained in Ridley's book of 1875

Settlement at La Perouse

Around 1878 a group of Ilawarra and South Coast Aborigines travelled north to the shores of Botany Bay to help form a settlement at La Perouse. Refer La Perouse (1998) for a history of this settlement, and Aboriginal Protection Board reports of 1883-1910

1881

5 April 1881 (Ilawarra Mercury) Letter to the editor re origin of the name of Unanderra and Charcoal Creek:

Charcoal Creek

Sir

As the name of the above place is about to be changed in a few days for that of 'Unanderra', the following extract referring to the locality from a summary of the settlement and occupation of Ilawarra, written by the late Mr C T Smith, which appeared in your paper of the 3rd of October, 1876, may not be uninteresting to many of your readers. After naming several persons who settled in the area, Mr Smith goes on to state:

"The next person who brought cattle down was Mr. George Cribb, the father of Mr Cribb, who was a member of the Parliament of New South Wales. Mr. Cribb located himself near to where the Flitree bridge now stands, and the place was called Charcoal Creek, in honour of Cribb's stockman, an old soldier, who was better known by the name of Charcoal Will than by any other name. The next person that came to the district was the father of the present W.M. Jenkins. This was the year 1817. I pitched this gentleman down the mountain, and he selected near the present site of Mr. Jenkins' hospitable mansion, and named the place Berkeley. I have a very vivid recollection of the time, because old Charcoal Will got very drunk on the occasion."

It would appear from this account that the place took the name of 'Charcoal Creek' between the years 1815 and 1817, say 65 or 66 years ago. Whether the aboriginal name of 'Unanderra' applies to 'Charcoal Creek' I do not know, but I am informed that the word 'Unanderra' in black fellows' parlance means a 'place of lamkins.' If this is correct, Alderman Taylor has succeeded in getting the central Ilawarra Alderman a name that is not over-flattering, as they will most assuredly hereafter be known as the 'Lamkins' or 'Lamkin Council'. Better, in my opinion, to retain the more appropriate name of that purifying substance.

Charcoal

[1881] A Protector of Aborigines - George Thornton - is appointed in New South Wales to establish reserves and investigate the plight of the Aboriginal people of the state. See 1882 report below.

The Department of Education establishes separate schools for Aboriginal children. (Peter T Cook, 1981, p. 44)

1882

Distribution of Blankets at Kiama

26 May 1882: Report on distribution of blankets to Aborigines at Kiama (Kiama Independent)

Queen's Birthday. - "Queen's weather" is generally understood to be calm, fine, and sunny, suitable alike for outdoor occupations and holiday recreation, but Wednesday last, the sixty-third natal day of Her Majesty Queen Victoria, was an exception. In town the day was unusually quiet; private excursions were confined to one, or at most two; and the only public demonstration, namely, the catholic picnic on Kendall's beach, suffered much financially and in the matter of social enjoyment from the light disquieting rain which fell at short intervals from "early morn till eve." During a lull in the rain about noon, the annual distribution of blankets to the aborigines took place in front of the Court-house, the Police Magistrate, H Corneli, Esq., being, as usual, the representative donor, assisted by Sergeant Healy and other members of the police force. The blankets, of really good quality, distributed this year were thirty-nine in number, being one more than last year, but ten less than in the year 1880. The number of real dark skins who put in an appearance on Wednesday last was some five or six less than in 1881; but the total and one in excess were made up by youngsters of questionable colour and "Captain Cook, from Jarvis Bay, who, we have since learned, obtained a blanket a month ago at Shoalhaven, but came to Kiama for another.

Mary - "Queen Goodsbary" - the oldest aboriginal of the district, put in an appearance, and looked as hale as she did 44 years ago. There were three families of parents and three children each, and two of parents and four children, one husband and wife without children, old Mary and two girls, and seven single young men. After the distribution was over the blacks gave three hearty cheers for the Queen, and one more for Mr Corneli.

A considerable quantity of crackers, &c., were exploded during the evening by youngsters, and a very respectable display of fireworks, including coloured lights, Roman candles, rockets, &c., were discharged by Messrs. D. King, S. Major, and - Haverstam, in the case of the latter gentleman the display was particularly good, including, as it did, a number of Chinese lanterns suspended to the eaves of the balcony in front of his residence in Manning street.

Report of Protector of Aborigines

[1882] George Thornton "Aborigines - Report of the Protector, to 31 December 1882", NSW Legislative Council Journal, (Session 1883), Sydney, 1884, volume 34, pt 2, pp 309-35

The report by George Thornton contains the first comprehensive census of the New South Wales Aborigines since the blanket issue forms of the 1830s. It includes the following references to Illawarra and South Coast people:

1 Provisions supplied

* Currumbin

Flour, tea, sugar, &c

- * Jarvis Bay Flour or flour, sugar, clothing, knives, tomahawks, cooking-utensils, ammunition, boat and gear, fishing-tackle, &c
- * Moruya Flour, tea, sugar, clothing, &c
- * Shoalhaven Provisions (flour, sugar, flour, &c)
- * Tilba Tilba Flour, tea, sugar, &c
- * Ulladulla Flour, tea, sugar, &c

- 2 An attempt was made to transfer a group of Kiama and Shoalhaven natives from Circular Quay, Sydney (where they had taken up residence in a wharf shed around 1878-9) to La Perouse. Some returned to Ilwama and Shoalhaven, though the majority moved on to La Perouse.

Census (abbreviated)		
Locality	Aborigines	Half-castes
Bega	24	4
Bombala	0	0
Batemans Bay	0	1
Cookswell	0	1
Eden	13	1
Moruya	41	26
Pambula	0	0
Campbelltown	2	1
Kiama	11	29
Milton	34	29
Shoalhaven	60	83
Wollongong	2	1

- 4 Census Comments (In reply to questions regarding the local Aborigines, such as how were they employed, did they need government aid such as blankets, clothing, food, or medical assistance, etc)

Bega Some [employed] fishing, others as laborers. One boat on Bega River used by aborigines fishing with lines and hooks. The boat requires repairs and painting [Blanket] issue necessary. Not aware of any being [blankets being] misappropriated. The old men and women require warm clothing in winter. A few of the old men and women are addicted [to alcohol]. [They are medically attended] by the Government Medical man, Dr. Sheil. Senior constable Church begs to suggest that a fishing-net be supplied to the aborigines; also, a grant of land on Bega River (say 40 acres) to each family.

Batemans Bay [Blankets] not required.

Eden Two men employed at Green Cape Light-house; get each £5 per month and rations. Half-caste employed stock riding and cattle driving. [Government] boat in fair condition, also gear. They are very careless. Considerable sum earned with boat. Children and old people [need clothing]. Two men, one half-caste, one woman [are] drunkards. Liquor obtained from public houses by white men & women [drunkards].

Moruya Three half-castes working for wages. All very well off. [Four boats in this portion of district in fair order, and properly cared for. Impossible to say what they earn. Two aborigines and two half-castes are instructed by Mr Bennett, Public School teacher. [Blanket] issue necessary. [Addicted to alcohol] whenever they can get it, but do not often get a chance. [Medically attended by] Dr Boos, Moruya. The half-castes in this district are remarkably well off, and can earn the same wages as Europeans. The half-castes generally use the boat.

Campbelltown - Farm labourers and domestic servants. [They receive] religious instruction [Blankets] not necessary. The half-caste has been brought up by the family of Mr Vardy. A useful and industrious farm labourer. Two boys in the employ of J. Hurley Esq., well conducted and intelligent.

Klama Men and boys occasionally employed by farmers. When not employed, engaged fishing [Need Government aid]. In winter they suffer very much from cold and wet. A tent or some covering would be a great boon, and rations in winter. One boat provided by Government, and is kept in good condition. Oars and sail want replacing. At present one family of half-castes entirely subsist by fishing. Some half-caste children attend the Peterborough Public School and can read very well. One blanket was issued to each in May, which is not sufficient, they are not misappropriated. Warm clothing in winter would be acceptable. Very sober in this district. Government doctor of the district attend and gives them medicine. Barks being scarce, a few iron huts would improve their condition.

Milton Oystering, fishing, stripping bark, and some working for the farmers. The four oldest should be given rations of flour, tea, and sugar, as they are unable to work. The rest rations through the winter. One old widow and 3 children and a young aboriginal boy with cancer in the mouth, require permanent help. Three boats have been supplied by Government. Boats and gear in fair condition. Fishing and oystering. 4 half-caste children have been attending Uladulla Public School, and attained 2nd class proficiency. [Blankets] issue necessary. No way misappropriated. Clothing [necessary] for those unable to work. Some of them occasionally [addicted to alcohol], liquor supposed to be given to them by Europeans, Police endeavour to check it. No sickness amongst them. Boats required and net.

Shoalhaven - Most of the half-castes are employed. The Jarvis Bay people live by fishing and Government rations. The Jarvis Bay blacks get Government rations. This is necessary as there are few white people in that locality. Three boats in the district - one at Terrara, one Brooghian Creek, one Jarvis Bay. All in good order. Provided by Government. About thirty half-caste children are at school at Coolangubla, two at Jarvis Bay, and three blacks [Blankets] issue necessary and not in any way misappropriated. [Supply of clothing needed] at Jarvis Bay. A number of them given to drink. But since the Act of 1882 came into force drunkenness has ceased. [Medical] own expense.

Wollongong - Assistant Inspector. [Government blankets supplied but] irregularly sold. [Addicted to alcohol supplied] by white people but many publicans supply them. [Medically attended at] hospital. The race is nearly extinct. It is useless supplying them with boats or rations as they thereby can get rum.

1883

A. W. Howitt visits the Bega area - see Howitt Papers, National Museum of Victoria, and La Trobe Library

A. W. Howitt: 'On some Australian ceremonies of initiation' *Journal of the Anthropological Institute of Great Britain and Ireland*, London, 1883, volume 13, pp 432-69.

A Fishing Boat for Bawarna Aborigines

11 April 1883. [Woolongong Argus] Report on the purchase of a fishing boat for the Aborigines at Lake Bawarna.

The Blackfellow's Boat - Some time since we drew attention to the fact that the aborigines of this district were to be presented with a boat and fishing tackle by the Government. It is now our pleasing duty to chronicle the arrival at Port Kembla of the little craft referred to. On last Sunday three or four blacks accomplished the voyage from La Perouse to the Mount Kembla Coal Co's jetty in seven hours, having selected that day on account of the wind being favourable. The boat is a splendid one, fitted with every appliance, and a suitable fishing net completes the outfit. It is to be hoped, now that their business in selling fish will bring the blacks frequently into town, the law prohibiting their being supplied with intoxicating drinks will be rigidly enforced.

Refer to report on application for boat under 1876.

5 June 1883. Aborigines' Protection Board created in New South Wales, replacing the 'Protector'.

Refer 'Aborigines - Report of the Board of Protection, 10 March 1884', *NSW Legislative Council Journal*, (Session 1883-4), Sydney, 1885, vol 38, pt 3, pp1649-...

29 October 1883. Register of Aboriginal Reserves, County of St Vincent. Report by A.Boddard (ACNSW 28348).

1884

[1884-5] 'Aborigines - Report of the Board of Protection for the year ended 27 April 1885', *NSW Legislative Council Journal* (Session 1885), Sydney, 1886, vol 39, pt 2, pp613-...

1885

[1885] 'Protection of the Aborigines - Annual Report of the Board', *NSW Legislative Council Journal*, (Session 1885-6), Sydney, 1887, vol 40, pt 1, pp325-8

Ration Distribution & Expenses 1885

Locality	Adults	Children	Rations, etc	Cost £ - s. d.
Barbar	3		Rations, land ploughed	15 4 3
Bega		7	"	51 12 9
Jervis Bay	12	16	Rations, clothing and stationery	118 13 9

Kangaroo Valley	2		"	13 16 10
Meruya	4	6	"	42 6 5
Ngawa	2		Rations	4 9 9
La Perouse	11	8	Rations, repairs to boat, sale	100. 7 8
Shellharbour	2		Rations	51 5 6
Tilba Tilba	6		Rations	40 5 6
Ulladulla	2		Rations and medicine	2 14 4

1886

[1886] Aboriginal Protectorate created in Kangaroo Valley

Refer 'Aborigines - Report of the Board for 1886', *NSW Legislative Council Journals* (Session 1887), Sydney, 1888, vol 42, pt 2, pp 748-

1887

Aboriginal Skeleton at Bulli

1887 - According to a letter to W.A Bayley, from Sax Evans of Wyalla, dated 18 October 1888 (W.A Bayley 'Bulli Notes', volume 1, Wollongong City Library), an Aboriginal skeleton was found near Bulli in 1887.

1887 - Sid Dumbrell and Jack Lloyd, finding a skeleton of an aboriginal on the sand off Floyd's Point (Bulli or Wwarea Point?) It was a Black burying ground. A big storm had washed the sand away and Sid and Jack Lloyd were going to a slaughter yard and they had to go along the beach, when they found it.

A.W. Howell: 'Notes on songs and songmakers of some Australian tribes'. *Journal of the Anthropological Institute of Great Britain and Ireland*, London, 1887, volume 16, pp.327-335

Edward Curr: *The Australian Race*, Trubner & Co., London, 1887, 4 volumes

Volume 3 contains the following sample vocabularies:

* Botany Bay (Tunawal), by the Revd. William Fildes (pp 413-416).

- * Wollagong, Hawara and Shoalhaven (Wool-wool), by the Revd William Ridley (pp.417-419).
- * From Jarvis Bay to Mount Dromedary (Pindin and Kathoongal), by Richard Gawrey (pp.420-423).
- * Twokold Bay, by the late Revd William Ridley (p.434).

The majority of these vocabularies had appeared in earlier articles by the Rev. Ridley

[1887] 'Aborigines - Report of the Board for 1887', *NSW Legislative Council Journal*, [Session 1887-8], Sydney, 1888, vol.43, pt.4, pp689-

1889

Reminiscences of Moruya Aborigines

First Contact at Moruya

26 January 1889: [Moruya Examiner] Reminiscences of the Moruya area, by Reginald Herbert Baxlow. Published to mark the centenary of white settlement in Australia.

Includes an account of the Aborigines of the district and their first encounter with a European sailing vessel and the footprints of white men.

Moruya, Past and Present

Written expressly for the Moruya Examiner

By Wolske

One hundred years ago this fair district of Moruya was the home of a race now all but extinct. The water once heard from the lips of Coonill (father of the well-known Marj), who died about twenty years since at over eighty years of age and is buried at Mynora, that when he was a very small boy the tribe were camped at Turross Point, when one morning on the camp awaking what was the dismay of its inhabitants at seeing about a mile from the shore what could it be?

The oldest inhabitant had never seen such a sight before. There was a general stampede inland, mothers picked up their little ones - young and old fled for dear life, for who could tell how soon the monster with great white wings might not rise out of the water and pitch down in their midst, for though they had not given themselves time to scarcely look twice there was but one feeling and that was that the visitor was a monster bird of some unearthly kind. It may be pretty surely affirmed that the happy families, who had lately been living in peace and quietness, did not stop until they had put a few miles between them and this dreadful creature, for the aged dinkie related how they went back and back until they had themselves in some of the gulches off the Stony Creek at Coles, and then what was their dismay when after taking their last breath they found themselves utterly destitute of everything except their lives.

In that awful moment when they saw the white wings stretched ready as they thought for flight, and for certain towards them, what horror must they not have felt to think that such a monster might sweep down upon them and pick them up like the hawk does a prey. No wonder they did not stay to carry or get away with their 'possum rugs, dilly bags, spears, shields, or any single weapon - all left behind; but the mother did not forget her offspring, nor leave for a no unearthly monster could destroy; and we may feel sure that when at last after a good five miles' run they sank down exhausted in the cool shades of Stony Creek, their situation was one of unmitigated terror, for who could tell but that the dreaded bird might not then be hovering overhead looking out for his quarry, and they had nothing to defend themselves with, even had they had the courage to do so. The consultations that took place were of a deeply affecting nature, for to such natured the mortal object not known becomes at once magnified into the supernatural.

These poor people lived entirely to themselves, they had no knowledge of any place except a very few miles north and south of Torres Heads, and indeed to them was indeed a "dark continent", inhabited only by the bloodthirsty "Waddy men", of whom they lived in constant dread.

As an instance of their ignorance of all outside their own immediate circle, the writer was much amused many years ago when standing at their camp fires one evening - now the sight of the Bojalla Cemetery - and around which were gathered upwards of sixty of the tribes, to see the look of utter contempt with which they answered his question as to whom the pelicans laid their eggs. The question was repeated from one to another, and contempt for the ignorance was evidently running higher and higher when one of the party kindly threw light upon the subject by saying: "Fool you! bellicon no lay'im egg - no young pelow bellicon, old pelow altogether, thousands of years old." For as the pelican lays away from these districts they knew nothing of its habits. So no wonder that the morning's sight seen on their beloved deep sea had filled them with awe and consternation.

It must be remembered that the tribes on the coast were then very large, and doubtless our lightened hands numbered several hundreds. Over one thousand aborigines have been seen camped around the Moruya Lagoon, then famous for its eels, whilst the scrub throrily swarmed with bronze-winged pigeons. When the first feeling of fright had some-what passed away the Chieft proposed that a look out should be made, and some of the strongest hearted took a different track from that by which they had came, and went around by Bingle Bingle and came into the coast just under what we now call the Springs, and this spot is in all probability the first one within many miles north or south on which a white foot trod. It may be taken for granted that a very keen look-out had been kept from the start and the waters of Colla Lake received a fair share of attention, for who could tell if the big bird had not alighted for a feed of black swan or whatever might come in its way.

Arriving at the point mentioned, but carefully concealed from view (as only an aboriginal knew how to do), the horizon was scanned most minutely, but there was nothing whatever to be seen, except solitary Montague Island. The monster had flown, but whether far away or - oh, dreaded thought! - inland, none could say. Was it safe to come from under cover to expose oneself to the possibility of being seen in some mysterious manner by this unearthly object? No doubt the wits a debatable matter, and took some time to settle, but as nothing unusual could be seen coverings came back, and it was settled by the braves to walk along the beach to Torres and so on west - with caution - the camp, that they might report to their anxious friends how things looked there and whether or not the monster had visited it. With cautious steps the beach was reached, and hasty stops were made towards Torres, when suddenly the leader of the party spring back with terror depicted in his face; every nerve in his body strung to the utmost, for now here seemed to be another terror possibly more dreadful than the first. What was going to happen? Had the sea given up their dead brothers who had years ago been lost in passing backward and forward to Montague Island in their frail bark canoes, and brought with them too some strange animal, the like of which they or their fathers had never heard tell of? For there on the sand were the prints of human feet, and beside them also others so strange, so unlike any they had seen before, but whose stride the aboriginal intellect quickly told him was the same as their own, still the foot marks did not all show toes and were totally different to any animals they had ever seen, and upon closer examination they found unmistakable signs of a landing having been made in some kind of a canoe - it was the mark of a boat's keel.

At first sight of these terrifying objects, they forgot all except the marks themselves, but upon second thought they naturally asked each other which way had they gone, and they too quickly noticed that the tracks led towards Coila Lake. Stupefied with fright they did not notice the canoe was gone away again, or that the tracks led back again to the water's edge. The one thought that possessed their minds was that some dreaded monster or monsters had come amongst them, but how or whence from they knew not, and so with all the speed they could make they hastened back to Stony Creek to tell their affrighted friends the fresh wonders they had seen.

The terror of the whole tribe can be easier imagined than described when the look-outs told their tale. The camp was breathless, its inhabitants dare scarcely breathe for very fear, for now not only had they like dead of the great monster sweeping down into their midst at any moment, but also the fear of mysterious beings, and especially the toothless ones, suddenly appearing. Added to all the misery there was the fact that they had nothing to eat, and no weapons with which to obtain food: all had been left behind in their camp, and there was not one amongst them with courage enough to go back and fetch a single article.

The day passed, and night came on, no fire, no food, no warm possum rug, and a dread expectation of any moment either being caught up in the fangs of that terrible bird, or else attacked by those waters from the deep. The poor little children caused the greatest trouble, for their constant cries for food awakened such fear in the breasts of their parents that the cry would indicate to their dreaded enemies their exact location, and then in the thick darkness what hope had they of escape. Surely it was a trying night, and no wonder that in long after years one of their number, then over his four-score years, could recount with picturesque minuteness each incident of that terrible time. Doubtless they procured food of some sort by means we would little think of, but it must have been scant indeed for such large numbers.

At last hunger and cold drove some of the number to go towards the camp, and one can almost fancy he sees the careful dodging from tree to tree, or tussock to tussock of the amble black, as he proceeded, with his eye ever upwards, in dread expectation of seeing those monstrous white wings spread over him. But at last the camp was reached, and nothing seemed to have been meddled with, - the very provisions still hung on the firesticks, and our dark friends quickly satisfied the inner man with juicy beef or kangaroo, and then huddled back to report the good news. It was with much trepidation the return journey was made, and then the camp was moved to another part altogether, and as time passed on the big bird with its white wings was seen no more, and a generation well nigh passed away ere mysterious reports would reach the tribe of other awful signs of a like nature having been seen by people living far away to the north, and that black men had returned from another world, now quite white, who had tomahawks made of some hard stuff, so sharp that they would cut like the keen edges of an oyster shell.

The poor blacks who had thus been frightened by the sight of one of the first ships to Australia have all passed to the silent land, and the last of a noble race stand now on the brink of eternity. Whatever we have to boast of having done during the past hundred years, it certainly is not in having done our duty to the aborigines. In those days the aborigines of our district lived generally a peaceful life, but they had some deadly enemies in the Waddyman of Belkoola, who appear to have been savages in the extreme. Their life was one of pleasure, not only in the bush as bushmen, or on the rivers and lakes as fishermen, but they had many and various games which they could play with much dexterity. The boomerang was as much a toy as it was a useful but dangerous weapon.

A game they played with much skill was with a piece of gumstick cut into the form of a wheel, which they set into motion and opened it, but by reason of its rather peculiar form the motion was so irregular that it took the utmost skill to strike it. But in comboboxes the aboriginal was seen to perfection in those extraordinary scenes, where nature in every form was evoked to perfection.

To the present day they have a wonderful power of memory, and can see the slightest peculiarity in any person they meet. They have, too, a name for every one after some animal or plant, for instance a policeman, they call after the native name of the octopus, or blood sucker, "policosman jid likani that fellow, get'em finger on blackfellow no get away again," is the common description

of this very useful individual. They were free from disease of any kind. The "fire water" had not taken a grip upon them, as fortunately there still none to be had. They had a regular system of diet, very different from what we possess, and their marriage laws were simply perfection, and the consequence was they were a fine upstanding race.

One singular ailment they had for snake-bite, a very rare thing happening to them. The party bitten ran with all possible speed along the beach or river bank until copious perspiration had set in, when suddenly a plunge was made into the water, and then the running was again commenced, and so on until the venom was supposed to be expunged through the pores of the skin.

Though undoubtedly the former occupants of this district were of a low type of society there was still no excuse to treat them the way they have been. We came amongst them for our own advantage, there was not a shadow of pretence that we intended to improve them religiously or morally, and physically we certainly could not.

It was but just and natural that they should resent our coming, especially as they saw as time advanced what our real object was, namely, taking from them the land which the All-Wise had given them for a home. And at the present time when we are thanking and praising that same All-Wise Being for having done so much for us during the past century, might we not also ask him to pardon the tremendous sins we have committed not only in having taken from the aborigines their lands without one iota of compensation, but also with having debased them in every manner conceivable. Depend upon it, those who believe that the sins of the fathers shall be visited upon their children to the third and fourth generation, the time will come when we in Australia at large shall pay heavily for our shameful treatment of a race which we have supplanted.

The locust of Egypt seemed but a small insect, but see what terrible havoc it made. The rabbit in Australia is becoming such a nuisance eating up all the herbage in the land, taking man's ingenuity how to get rid of it, and that ingenuity, too, seemingly directed in a way that it belittled out may leave behind it a worse evil, taking upon man and beast alike. Had ordinary humanity been used towards the blacks, had they been taken in hand and taught, even had a little pressure been put upon them to compel them to fall in with civilized customs, had their lands been honestly purchased from them, giving them in return such things as would have suited their advancing civilization as to be doubted but that in time they would have begun to see the life of civilization was after all better than that of their own with its many vicissitudes.

In speaking some years since to Jacky Jarrah, the aboriginal, as to which he would prefer the old mode of life - and he was old enough to remember it - or the present one with the white man amongst them, his answer was quick and decided, - "The white man to sit down like now. And why? Because not tired now to lay down in camp and go sleep, no waddy man blackfellow dare come and kill me now" Here is a proof that they are able to notice that life is squalid under our system than under theirs, and so had they only been brought under such influences from the first, it may be supposed that instead of dying out a poor degraded race - poisoned, shot down, and driven off we might have had them amongst us, useful races, assisting to reclaim the wilderness.

The subject is painful and very humiliating to think upon, and more especially at the present time, and who can tell what another hundred years may do for us.

As the poor blacks saw with dismay the shod footmark of a man on the Turoos beach, and supposed it to be that of some terrible animal, our children may some morning wake up with the terrible reality before them that the foot prints they see on the beach are those of the Northern Bait, or some other fierce and warlike nation who have come to dispossess us of our ill-gained lands.

[See under 1892 for further reminiscences by Barlow re the Aborigines of the Monywa district]

Buthong - Barry

29 March 1888. A public meeting decides to alter the name of the township Broughton Creek to Broughton, having rejected the suggested Aboriginal name of 'Buthong'. Eventually the name Barry was accepted. (*Settlement in the South, 1862, p.88*)

Canoes at Lake Illawarra

2 June 1888: Report on opening ceremonies of wharf facilities at the Lake Illawarra Islands, including reminiscences by John Brown of the Lake from 1837 (*Illawarra Mercury*).

... He (Mr George Brown) had always taken a deep and active interest in the Lake and its islands, and also in Mullai Creek, down which he had made his first trip in a boat in 1837, Blackfellow canoes then being the order of the day.

Willy the Cripple - Aboriginal Artist

[1888] Mickey, or Willy the Cripple, from Ulladulla, executes the earliest known artworks by a South Coast Aboriginal which incorporate traditional European techniques, employing pen, ink, crayon, and pencil on paper. He produced the following artworks around the time:

- **Corroboree**
Pen, ink, crayon and pastel on surveyor's paper. 42.5 x 67.5cm. Private collection.

Illustrated Christie's, Australia, 7 October, 1986, lot 274, b/w; 'The Illawarra and Environs', Wollongong City Art Gallery, 1988, plate 4, colour. It is believed that the Corroboree depicted was the one witnessed by R.H.Mathews at Coolangatta Estate in 1888, and described in his 1897 paper 'The Bunian Ceremony'.
- **Wildlife**
Pen, ink, crayon and pastel on surveyor's paper, 42.5 x 67.5cm. Private collection.

Illustrated Christie's, Australia, 7 October, 1986, lot 274, b/w.
- **The Peterborough Steamer at Ulladulla**. Drawn by "Mickey" an Australian Aboriginal. A cripple over 60 years of age. 1888.

Mitchell Library, V* Aus Abo Art / 1. Presented by Miss M.O'Leary, 22 January 1935. Pencil drawing with colour.
- **Untitled** (2 drawings mounted together)

Mitchell Library, V* Aus Abo Art / 2. Presented by Miss M.O'Leary, 22 January 1935. Pencil drawings with colour.
- **Untitled**

Inscribed 'By the late Mickey the Cripple, Aboriginal, Ulladulla.' Pen, ink, crayon and pastel on surveyor's paper. National Library of Australia.

Unlitled

Inscribed 'By the late Micky the Cripple, Aboriginal, Ulladulla ' Pen, ink, crayon and pastel on surveyor's paper. National Library of Australia

[1888] 'Aborigines - Report of the Board for 1888', *NSW Legislative Council Journal*, (Session 1888), Sydney, 1889, vol.45, pt 2, pp1111-

1889

Jamberoo Settlement

[1889] Report on Aboriginal settlement established at Jamberoo [W A Bayley, *Shoalhaven* pp.122-3].

In Kangaroo Valley in 1889 a small aboriginal settlement was established by Hughie Anderson of aboriginal descent under the supervision of J Campbell and G Tate, but by the end of 1890 Anderson claimed his mission was starved out of the valley. Nevertheless at the camp two miles out of the village he persuaded many aborigines to forsake drunkenness and live in a civilized manner. The Osbornes provided constant employment for the aboriginals

Minamurn Camp

A Wise: 'The Illawarra District ' Cassin's Picturaeque Australia, London, 1893, volume IV, p.222

This work contains the following account of the Aboriginal camp at Minamurn:

... Before reaching Kiama, a long row of huts in a field by the roadside denotes the camp of the aboriginals. They are a sallow-looking set, and doubtless very different, both in physique and in morals, from their ancestors. They are practically paupers, the Government supplying them with blankets, flour, tea, sugar and sometimes boots.

[1893] 'Aborigines - Report of the Board for 1893', *NSW Legislative Council Journal*, (Session 1893), Sydney, 1894, vol.47, pt 2, pp1263-

1899

Robert Etheridge Junr.: *Contributions to a Catalogue of Works, Reports, and Papers on the Anthropology, Ethnology, and Geological History of the Australian and Tasmanian Aborigines, Part I, Memoirs of the Geological Survey of New South Wales, Palaeontology No 8, Department of Mines and Agriculture, Sydney, 1899. Part II was issued in 1921, and Part III in 1925.*

This bibliography contains numerous references to the Illawarra and South Coast Aborigines.

Robert Etheridge Junr.: 'General notes made during a visit to Mount Sesselas, Shoalhaven district, by Messrs. R. Etheridge junr., and J. A. Thorpe.' *Records of the Australian Museum, Sydney, 1899, volume 1, pp. 17-28.*

Roseby Park Reserve

[1899] The New South Wales Aborigines Protection Board moves natives from Coolangatta to Roseby Park (W.A. Bayley, Shoalhaven, pp.122-3):

Beside the mouth of the Crookhaven River on the south side a recreation area was visited in 1925 and named Roseby Park (Chart Point). North of the river at Coolangatta on Barry's Estate aborigines had lived from the earliest times, their camps being in a gully at the northern foot of the mountain. Before the break-up of the estate, the successive managers looked after the aborigines but the Aborigines' Protection Board at the turn of the century decided to locate the Shoalhaven Aborigines at Roseby Park. Five old buildings were transferred from Coolangatta and five new ones built at a total cost of £200 in 1900. Dr John Hay of Coolangatta gave £50 and allowed rations to three white families originally lived on the estate. An 18 foot boat was supplied by the Fisheries Department to assist aborigines in fishing. In 1903 there were 103 people of whom 42 were children and a school was built and opened as a provisional school, becoming a public school in 1906.

Bass Point Camp

* Aboriginal Camp at Bass Point 1899
Photograph Kama Library

This well-known photograph has also been the titles 'Aboriginal Camp, Long Point, Shellharbour' and 'Aboriginal Camp, Mirramurrin.' It depicts an Aboriginal family group in semi-traditional garb, wrapped in European blankets, and standing by a bark gurnah.

A third description states that it is from an album donated by Mr A.D. Meares, grandson of Mr W.D. Meares, alderman of Kama Council during 1891-93, and suggests that the photograph was taken by Richard Henry Holden. It may date from the 1890s.

The original glass plate negative is held by Wollongong University Archives.

William Anderson, 'Notes on shell-heaps or kitchen-middens accumulated by the Aborigines of the Southern Coastal District.' *Records of the Geological Survey of New South Wales*, Sydney, 1880, volume II, part II, pp 52-60

This article deals with middens in the area south of Murrumbidgee

[1890] 'Aborigines - Report of the Board for 1880', *NSW Legislative Council Journal*, (Session 1891-2) Sydney, 1892, vol.48, pt2, pp1017-...

Samuel Cooks Photographs

[1890s] From the 1890s Samuel Cooks conducted a photographic studio in Kiama. The following photographs, depicting local Aborigines and artefacts, are from the Cooks collection (D100) in the Wollongong University Archives.

- * Aboriginal male - King Mickey Johnson (D100/1/8)
- * Aboriginal woman (D100/1/9)
- * Aboriginal makings - Shoalhaven River (D100/22/1)
- * Aboriginal makings - Shoalhaven River (D100/22/2)
- * King Mickey Johnson (D100/33/1)
- * Monah - 100 (D100/33/2)
- * King Mickey Johnson (D100/33/3)
- * King Mickey Johnson (D100/33/4)
- * Hunting scene (D100/33/5)
- * Aboriginal Boy (D100/33/6)
- * Aboriginal Boy (D100/33/7)
- * King Mickey Johnson (D100/60/1)
- * King Mickey Johnson and family (D100/60/2)
- * King Mickey Johnson barking tree (D100/60/3)
- * Family group (D100/60/4)
- * Corroboree scene (D100/60/5)
- * Corroboree scene (D100/60/6)
- * Corroboree scene (D100/60/7)

[1886c] Francis Quirk, artist, visits Lawsons and produces the following work containing Aboriginal figures

- * Aborigines by the Bank of Lake Ilawarra
Watercolour

1891

[1891] The New South Wales census records 11 Aborigines living at Kangaroo Valley.

[1891] 'Aborigines - Report of the Board for 1891', NSW Legislative Council Journal (Session 1892-3), Sydney, 1893, vol:58, pt2, pp303-.

1892

The Egg Feast of Wagonga

5 February 1892¹ [Monys Examns] Reminiscences of the Wagonga Aborigines, by Reginald Herbert Barlow

The Wagonga people referred to below appear to have inhabited the area around present day Wagonga and Narooma, south of Monys. Montagus Island, also mentioned in the account, is located off the coast of Narooma.

Wagonga

(From an Aboriginal Tradition)

In remote days when the population of the coast was very great, the tribes had at times a difficulty in obtaining the food they required, not that there was an abundance of one kind or another, but like the white man they preferred a change of diet. They had their seasons for the various kinds of flesh both of fish and animals, also of different kinds of vegetable products.

The little spade at the end of the winnowers was used by them to dig up the small native yam and the well made but small meshed bag might at certain times be seen in the running stream filled with pounded nuts of the burrowing after having gone through some process to extract the poison much in the same way as we prepare arrowwood. Immense quantities of this article were consumed each season, the time being when the nut was in and fell out of its red jacket onto the ground.

The spring brought round with it "the egg feast", a great time for young and old when from the little rich egg of the plover to the large one of the swan or the stranger tasted one of the sea told the camp the had its work to do in roasting them in vast quantities. Then as new eggs were in great request, but not having a fool of a domestic land they could only obtain a supply during a very limited period, and so "the feast" was a time very much looked for, and the young lad doubtless

asked his father, as we read in a certain book for an egg and the lord parent would very likely risk much to obtain this annual delicacy.

The tradition from which we quote tells us that the headlands of Wagonga had in those days a large population. They were men of grand physical proportions and of great activity in the chase, as also in the use of the spear, in fishing both standing on terra-firma or kneeling in the frail bark canoes.

An Australian bark canoe such as is used by the natives of the South Coast is certainly a most unique article. A large sheet of stringy bark is taken off a tree and after being well examined to see that there are no bug holes in it, its outside is taken off to be more pliable to form into a canoe, the two sides are then fitted down to a thickness of not more than the three sixteenths of an inch and commencing from the centre the "boat builder" gathers the ends together the same way as a seamstress pleats the skirts of a dress, then with two or more wooden pins of a few inches in length which he passes through the pleats and binds together with cord of some kind or another, performing the same to the other end. Two or three sticks are then placed across the canoe to keep it open and they are kept there by cord also. The canoe is completed.

It may be large enough for two or more. The mode of propelling is simple. In the extreme. Two small blades of thin bark about twice the size of the human hand are held one in each and the paddler kneels with his face towards the bow. Should water get into the canoe he simply uses his small paddles and bales out by throwing the water behind him into the sea or lake, much as we notice the musk-duck splash the water behind her.

Well, to come to the tradition.

The season was "the egg least" one about September, and the Wagonga tribe had arranged for a monster picnic to Montague Island, in search of sea bird eggs. For days and days before, new canoes of large size had been constructed, and the greater part of the tribe, both men and women, intended to go and have a high time of it.

Making all allowance for the increase that most traditions are allowed, the number that left for Montague could not have been less than 150 adults, the children and many old women staying behind. It was a lovely morning just at the break of day with the sea as smooth as a sheet of glass and every prospect of a quick return that the young and strong, and elders to advise and guide, stepping into the seventy or eighty canoes at the beach just below Mr. Flanagan's Hotel that is now. What merry sounds there were to be heard, well nigh mad with delight at the prospect of the sport before them, they jumped in the air or dived in the water and fitted about in their canoes as if they were a portion of their very bodies.

Some of the canoes were lashed together for greater safety, but no young fellow allowed this sort of thing for fear the girls would laugh at him, the three or four miles between the land and island was not such a dreadful distance, even did he lose his canoe, and so the whole party got out to sea in grand style and the cheers and dancing of those left behind.

Great were the expectations of those left on the land, and the whole remaining camp sat on the southern headland the live-long day watching the little fleet go and its returning shortly before sun-down.

The canoes kept well together both ways and the merry laugh could be heard from the shore when they approached within half a mile, and excitement ran very high and speculation too as to who would land and the number of eggs they would bring.

But suddenly a change came over the whole scene, a dark cloud which had for some few hours been seen to the south suddenly came up with great swiftness and burst, "the winds blow and the rain come" and swept down upon our voyagers with terrible force.

The poor terror-stricken watchers knew what must be the issue, they could see one canoe after the other disappearing until the night closed in and not a living soul landed to tell the fearful tale.

Can the gentle reader imagine the feelings of the helpless band left upon the headlands, scores of young children and many aged mothers left to the mercies of the world, but if the tradition is to be credited, there was one who rose up and took in the situation at a glance, and by sheer dint of pluck, energy, and determination made provision for those left behind which if it could be all proved would mark the man as one of the most wonderful men ever known. He divided women, old men and children in groups to seek for food suitable for their ages, &c., himself taking the duty of stalking for large game, being attended by a party of the strongest lads to carry it to the camp.

In the course of a few years the young had come to manhood, and once more the Wagonga tribe was on its old footing. To those who remember Wagonga a couple of decades ago it may be interesting to learn that this man was the father of "Wagonga Frank", a true and trusty black who went to his rest some years ago and was buried by his tribe on the sea beach to the south of Murrumbidgee Lake.

[1882] 'Aborigines - Report of the Board for 1882', NSW Legislative Council Journal, (Session 1882-3), Sydney, 1883, vol 50, pt 2, pp327-.

1893

Hooka Islands

25 July 1893: Draft article by John Brown on King Hooka and the Hooka Islands of Lake Illawarra. The following transcript by W G McDonald appeared in the *NSW Gazette*, November 1979.

The Hooka Islands, which were dedicated for public recreation in January 1890, are situated in the north-east waters of Lake Illawarra about one mile north of the mouth of Mullet Creek - those islands, two in number, now known as Hooka and Gooseberry Islands, take the name of Hooka from the last Aboriginal chief of that name who laid claim to them.

Charley Hooka was a great chief, whose land extended along the western shores of the lake from the mouth of Mullet Creek northerly to Budjong - now known as Kelly's Creek, by the range on the north and on the west and south by Dapto and Mullet Creeks, the Aboriginal name of the former being 'Deroo' and that of Mullet Creek above the dam is 'Kanzad' (or 'Karrara') and below the dam to the lake 'Bawn' or 'Barn'.

Hooka also claimed the two islands named and a considerable portion of the lake. He was regarded as a great chief by the tribes of Illawarra, the great extent of his fishing grounds and the large quantity of game of every description, including kangaroo, wallaby and pademelon, with which his land abounded adding to his importance. According to the Aborigines' traditional history, the Hooka chiefs for generations back were most popular with the other Illawarra chiefs and their tribes, inviting them to his grounds to join in the chase or wallaby drives of their day, and partaking of the great feasts that followed such occasions.

The western portion of the Hooka lands towards West Dapto, where Mr Marcellus Rhodes, was called by the Aborigines 'Dabpeto', hence the name of the settlement of Dapto. The meaning of the word 'Dabpeto', as given in the *Town and Country Journal* by a correspondent some time ago in answer to a question as to the meaning of the word, is 'water plenty' and during recent floods the residents of that locality have had ample proof of the correctness of the name. It is, however,

understood that the word does not refer to flood waters but to the many streams of beautiful fresh water that flow (through) that portion of the district.

Hooka was a sturdy well made man of medium height. He did not mix much with the white people as other blackfellows did, but preferred to remain with his tribe in their wild state, his only garment being an opossum skin cloak, and the usual Aboriginal girdle with appendages.

About the year 1842 Hooka was way laid and murdered in a scrub some distance below the Figtree Bridge by two Pigeon House blackfellows owing to some difference between the Hooka and Pigeon House tribes. The murderers decapitated the chief no doubt with the intention to carry the head as a trophy to their tribes but from some cause or other it was left on the spot. The body was buried by the spirit of his tribe according to Aboriginal custom the place being Lung's Point, Ilawarra Lake immediately opposite to the Hooka Islands, and thus ended Charley Hooka one of Ilawarra's great Aboriginal chiefs.

As the islands referred to have been dedicated as places for public recreation, the origin of the name Hooka may be interesting to some of your readers.

Charley will be understood was a white fellow's addition to the name of the chief Hooka.

The islands were designated as places for public recreation in January, 1893 but it was not until August of that year that the trustees were appointed.

Robert Etheridge, Jnr.: 'Geological and Ethnological Observations made in the Valley of the Wollondilly River, at its Junction with the Murrumbidgee River, Counties Camden and Westmoreland.' *Records of the Australian Museum*, Sydney, February 1883, volume II, no 4, pp 46-54, plates XII, XI.

John Mitchell, 'Note on an Aboriginal Kitchen-Midden at Belconnin, Ilawarra.' *Proceedings of the Linnean Society of New South Wales*, Sydney, 1893, 2nd series, part IV, pp 528-533.

Based on visits to the site in July 1892 and 1893.

J.H. Maiden, 'Useful Australian Plants, Nos 1-14.' *New South Wales Agricultural Gazette*, Sydney, 1892, volumes IV & V.

This series of articles, published in 14 parts, lists the Aboriginal names for some useful Australian plants, along with their indigenous district, as follows:

Common & Scientific Names	Aboriginal Name	Locality
* Red Cedar (<i>Cedrella tostralis</i>)	Petal	Ilawarra
* White or Silver Ironbark (<i>Eucalyptus paniculata</i>)	Barramma	Ilawarra district

* Broad-leaved Ironbark (<i>E. siderophloia</i>)	Terri-Bandi	County Camden
* Corkwood (<i>Duboisia myoporioides</i>)	Ngras	Illawarra District
* Turpentine Tree (<i>Syncarpia laurifolia</i>) Barra-Murrah	Boorrah	Illawarra Blacks Uladella Blacks
* Blackbutt (<i>E. pilulans</i>)	Yam-warrah	Illawarra
* NSW Blue Gum (<i>E. saligna</i>)	Coonangs or Mudone	Illawarra Blacks

Refer also to Sir William Macarthur's list of 1861, upon which the above is partially based

Gerrigong Aborigines

[1893] Account of Aborigines at Gerrigong in 1893 (W A Bayley, Katoa, 1976, p 142)

The town continued peacefully and after the opening of the railway a buggy met the trains to take tourists to the beauty spots of the district, sometimes as far as Crooked River where the aborigines had boats and fishing nets . . .

[Gerrigong was also known as Crooked River]

[1893] 'Aborigines - Report of the Board for 1893', *NSW Legislative Council Journal*, (Session 1894), Sydney, 1894, vol 52, pt 2, pp157-.

1894

R.H Mathews. 'Some Stone Implements Used by the Aborigines of New South Wales' *Journal of the Royal Society of New South Wales*, Sydney, 1894, volume 28, pp 301-308, plate 43 & tablet 3.

Alexander Stewart 'Reminiscences of Illawarra', published in the *Illawarra Mercury* during 1894 - refer under 1828 for extracts re Illawarra Aborigines

[1894] 'Aborigines - Report of the Board for 1894', *NSW Legislative Council Journal*, (Session 1894-5), Sydney, 1895, vol 53, pt 2, pp77-.

1886

[1886] 'Aborigines' Report of the Board for 1885', *NSW Legislative Council Journal*, (Session 1886), Sydney, 1886, vol 55, pt 2, pp883- .

1886

19 January 1886 [Milton and Ulladulla Times] Report that the Aboriginal Protection Board had allocated an additional allowance to the destitute Aborigines at Ulladulla.

1 February 1886: [Illawarra Mercury] Report on the crowning of King Mickey and his presentation with a breast plate by Archibald Campbell, M.L.A., at the Wollongong Show.

King Mickey

King Mickey with breastplate 1886
 Photograph: Wollongong City Library
 Most likely taken at the time of his investiture by Archibald Campbell.

[See a complete list of Wollongong City Library Aboriginal photographs under 1900]

8 February 1886 [Milton and Ulladulla Times] 'A Disappearing Race' - report on decimation of local Aborigines.

In the Ulladulla district, the work of decimation among the Aborigines has not been so complete as at Broadwood, but the degrading influences of the white man's civilization and immorality are telling their tale and there now remains here but a miserable remnant of the extensive tribes that once claimed this neighbourhood as indisputably their own.

Mr John Gerard, a native of this district, informed me only recently that he remembered in his young days seeing as many as 500 dusky warriors assembled together on an occasion when the Coast and Pigeon House tribes met in conference. There must have been pretty well as many blacks in the district as there are now whites.

The Government has of late years established a camp at Ulladulla, where the last of their race receive some kindness and attention, but slowly and surely the Aborigines are dying out and in a short time they will be wholly extinct.

24 March 1858 (Bawern Mercury) List of local Aboriginal place names compiled by George Thornton

Aboriginal Names of Places

The Honorable George Thornton, M.L.C., who is understood to be one of the best living authorities on the language of aborigines, has forwarded to Mr Archibald Campbell, M.P., the following remarks concerning the names of the places undermentioned. He considers, very truly, that the proper native rendering of the names given, and their respective meanings, will be especially improving now that the centenary of Bawern is about to be celebrated.

Mr Thornton writes - I had a good knowledge of the names of those places 40 or 50 years ago when I used to camp out among the blacks about Wollongong, Kiama, and Jarvis Bay, but my memory of these things not having been exercised very much of late years, has faded a good deal. As you know, languages varied very much within distances of about 70 or 80 miles. For example, the language of the Sydney or Botany Bay blacks was quite unintelligible to those at Kiama and Shoalhaven. And the same difference existed north and south and west.

To begin with, proceeding southward from Sydney, the place called Bondi should be "Boondi," meaning the waves made by the sea waves breaking on the beach there. "Geospee" should be "Koojah", which in the aboriginal language, means that name being applied to the place in consequence of the stench issuing from the quantities of sea weed washed ashore there, especially within January, February, and March.

"Maroonah" was the native name of a pretty sandy beach a few miles south of "Koojah," that being the name of the tribe and also their chief, who inhabited that particular locality.

"Bunnabee" is the aboriginal name of the north Botany head, and "Gressa" that of the south head of that Bay.

"Kundul" is the aboriginal name of the spot where Captain Cook landed on the south shore of Botany Bay.

"Seoroonama" is the name of the beach and sand-hills about Port Hacking.

"Buiga," further south, means a mountain.

"Bull" means two, the name being applied to a certain formation of the mountain range about there.

Of the names "Bellambi" and "Cape" I cannot remember the aboriginal meaning.

The district name, "Bawern," as expressed by the natives, should be pronounced "Ekura," which means a pleasant place.

Wollongong should be pronounced "Wooljengah," which I think means "five islands."

Kiama should be "Kianema," the meaning of which is that fish may be caught from the rocks there.

Milamama, or Minna Muma, I think means plenty fish - which doubtless were obtained in the tidal part of that estuary.

Gemingong I forget the meaning of.

"Coolangah" signifies the highest land.

"Meelinderry" is the native name of Greenwell Point - Shoalhaven

"Moonoh" is the name of the inside of Jarvis Bay, and "Boordenah" that of the entrance thence, between the heads

"Goornibong" is the aboriginal name of the estuary at Jarvis Bay, since corrupted to "Gurnibene" Creek.

"Wardwardah" means the home of the lost lovers

"Borrewah" - a crossing place

Ulladulla is a corruption of the native name "Woollicborh," which means a safe harbour - or safe place from the rough sea.

So much for the names of places. It may be here mentioned that the native name of the wild fig tree is "coenwah"

As is known to old residents about Sydney, and to readers of Australian writings, smallpox, which raged in the colony from about 1812 to 1814, carried off large numbers of these unfortunate people, and especially in the vicinity of "Merseborah," mentioned in the foregoing.

R.H. Mathews: 'The Buran Ceremony of New South Wales.' *American Anthropologist*, volume IX, 1895, pp.327-344 & plate vi

"Buran" is the Aboriginal word for the ground upon which the male initiation ceremony is performed by the Aboriginal tribes of Ilawarra, and the South Coast (from the Victorian border north to Bulli). The ceremony described in this article took place near Broughton Creek, east of Berry and north-west of Cockingatta. Mathews' account is quite detailed, and includes drawings of the buran site.

It is supposed that Mathews witnessed the ceremony described in this article during 1888 - this being the same event as illustrated by Willy the Cripple around that time.

[1895] 'Aborigines - Report of the Board for 1895', *NSW Legislative Council Journal* (Session 1897), Sydney, 1897, vol.56 (pt 1, pp497-...)

1897

19 June 1897. (*Albion and Ulladulla Times*) Report on local Aborigines.

R.H. Mathews: 'The Totemic Divisions of Australian Tribes.' *Journal of the Royal Society of New South Wales*, Sydney, 1897, volume 31, pp.154-176

[1887] 'Aborigines - Report of the Board for 1887', *NSW Legislative Council Journal*, (Session 1888), Sydney, 1888, vol 57, pt 1, pp331-...

Archibald Campbell Papers

[1897-1902] Archibald Campbell Papers, Illawarra Historical Society - a collection of manuscript notes and newsclippings relating to the earliest history of Illawarra

Archibald Campbell was a local parliamentarian and newspaper proprietor, with an interest in Illawarra history. During the plomentioned period (1897-1902) he built a substantial local history collection.

Items of relevance to the Illawarra and South Coast Aborigines from his papers include:

- * 'Memoirs of Martin Lynch' - these record the events surrounding a battle of Aboriginal tribes at Fairy Meadow about 1820, including descriptions of the subsequent burials.
- * 'Notes on Aborigines' - by Archibald Campbell et al., includes interviews with Aborigines between 1897-1902, plus lists of local geographical features and their Aboriginal names.

The above items are transcribed in Appendix 2. They refer to the local Aborigines from the earliest times of white settlement.

1898

24 December 1898: (Milton and Uladulla Times) Report that Uladulla Aborigines are to be provided with a fishing boat:

On the recommendation of Captain Millard M.P., endorsed by the Officer-in-Charge of the Police of this district, it has been decided to have a fishing boat provided for the use of the Aborigines at Uladulla. This is the outcome of a petition numerously signed locally some little time back.

According to McAndrew (1993), the boat was eventually obtained in June 1903.

[1898] Reminiscences of Martin Lynch - extracted from the Archibald Campbell Papers. For a transcription of items concerning Illawarra Aborigines see under 1827 and 1834.

A Corroboree at Kiama

[1898] A special corroboree was held at Kiama around May 1898 (S.Thomas, *The Town at the Crossroads*, 1975, p.11).

Celebrations at Kama in 1898 included a combosse where 30 Aborigines gathered around a camp fire under the command of King Mickey and Queen Rosie. The occasion was witnessed by 2,000 people, many of them seeing native dancing for the first time, while Queen Rosie added a lighter vein when it is claimed she seized partners from the crowd and performed unheard-of dances.

For possible photographs of this event refer 'Samuel Cooks Photographer' under 1890s.

Aborigines Protection Board Report

[1898] 'Aborigines - Report of the Board for 1898', *NSW Legislative Council Journal* (Third Session 1898), Sydney, 1899, vol 81, pt 1, pp859-72.

A reserve of 34 acres on the Murrumbidgee River was reserved. The following census information was also included:

	Aborigines Half-castes		Total
Batemans Bay	2	8	10
Bumer	1	1	
Eden	9	11	20
Kama	0	48	52
LaPercouse	5	48	61
Moruya	8	13	21
Nowra	20	93	113
Potom	4	40	44
Ulladulla	8	50	64
Wollagal Lake	25	130	155
Wollongong	3	18	21

1899

R H Mathews: *Folklore of the Australian Aborigines*, Hennessy Harper, Sydney, 1899, 356p.

For relevant Ilawarra extracts see 'Myths and Legends' section.

W R Harper: 'Results of an Exploration of Aboriginal Rock Shelters at Port Hacking', *Proceedings of the Linnæan Society of New South Wales*, Sydney, 1899, volume 24, pp 323-332.

21 September 1899: 'Aboriginal Words and Meanings', *Science of Man*, Sydney, 21 September 1899, volume 2, no 8, pp 141-2.

This article lists Aboriginal words obtained by Miss M A Brown and her brother - the late Mr George William Brown, of Brownsville, Illawarra - about the year 1882, from a full blood black of the Illawarra tribe known as Micky Munnima.

Refer under 1883 for a copy of the listing

J Larrain: 'Aborigines' words and meanings (Batemans Bay)' *Science of Man, Sydney*, 1899, volume 2, no 8, pp.148-9

J Brown: 'Linguistic dialects - Illawarra District.' *Science of Man, Sydney*, 1899 - volume 2, no 9, pp 162-8

Aborigines Protection Board Report

[1886] 'Aborigines - Report of the Board for 1886', *NSW Legislative Council Journal*, (Session 1900), Sydney, 1900, vol 64, pt 1, pp258-

Includes a report on Wallaga Lake station, plus the following census

	Aborigines	Hall-cases	Total
Batemans Bay	5	11	16
Eden	11	12	23
Katha	7	49	56
La Perouse	5	48	52
Monaro	3	18	21
Nowra	19	93	112
Ulladulla	3	60	63
Wallaga Lake	50	66	116
Wollongong	3	30	33

Details are also given re Board expenditures at Coolangubra, Eden, Gerngong and Kama, Illawarra Lake, Jarvis Bay, La Perouse, Ulladulla, and Wallaga Lake

Fringedwelters and Social Workers

1900 - 1960

Throughout the first half of the twentieth century Aborigines of Flinders and the South Coast continued to be neglected, both locally and by government bodies such as the Aborigines Protection Board. They were continually forced away from white settlements. Often the most barbarous actions - such as the separation of children from families - were carried out during this period by social workers and government welfare agencies. Soil determination was a long way off. Many reserves granted during the latter half of the nineteenth century were revoked during this period, including 700 acres at Jervis Bay.

Despite no real changes in attitudes towards Aborigines by whites during this period, continued interest was shown on the scientific front by anthropologists.

1900

Aborigines Protection Board

Attempted Removal of La Perouse People

[1900] The Aborigines' Protection Board tells the Aborigines of La Perouse to move to Wallaga Lake, 500-kilometres to the south. When some refuse, the Board isolates by withdrawing rations.

Refer 'Report for the Year 1900 Aborigines Protection Board', *NSW Legislative Council Journal*, 1902, volume 64, part 1, pp.1101-15.

Includes report on Wallaga Lake Station.

The Board also created the following reserves during this year:

Roosby Park	32 acres
Illawarra Lake (permissive occupancy)	19 acres

The following census was also contained in the Report

	Full-bloods	Half-castes	Total
Botany	4	39	43
Batemans Bay	4	19	23
Central Table	40	56	96
Eden	6	6	12

Monaya	11	21	32
Wollongong	2	48	49
Kuma	3	38	39
Nowra	13	79	93
Ulladulla	4	63	67
WollagaLake	64	54	110

White enough for him...

2 January 1900- (Milton and Ulladulla Times) Report on a white man being evicted from the Aboriginal camp of Ulladulla, where he was in company with his part-Aboriginal fiancée

In the Police Court a strapping young white fellow appeared charged that, not being an Aboriginal native or son of an Aboriginal native, he was on 25 December found lodging with Aboriginal natives at Dag Hill, Ulladulla.

In defence he claimed that his friend was not a full-blood, that there were very few full-bloods there, that he was engaged to a girl there who was white or white enough for him at any rate, that her father was fair and her mother half caste.

Police maintained that the girl was not white but not a full-blood. There was no conviction

Red Point Aborigines

3 March 1900 (Nowra Mercury) Report on King Mickey and remnant Illawarra Aborigines camped near Red Point (Hill 88), Port Kembla

Lake Illawarra Road

A Sand-Pit Track To A Sacred Spot

The continuation of the Five Islands road towards the mouth of Lake Illawarra, is a road in name only. It is much to be regretted that such would be the case, for several main reasons, not speaking of minor ones. First and foremost, several residents between the lake and the sea, whose only highway is the said so-called road, deserve more attention from the Central Illawarra Council regarding it. In the second place, the said line of road leads to, and from, the most remarkable historic spot, not only in Illawarra, but along the whole coast of the colony southward of Sydney. We allude to what is the royal domain of King Mickey, the ruling monarch of the existing remnant of the Illawarra tribe of aborigines, as well as being the sacred ground upon which Europeans first set foot on Illawarra soil. The classic spot referred to, is situated at the mouth of Lake Illawarra, where Bass and Flinders, the explorers of undying fame, landed in March, 1796, and had adventures with a contingent of aborigines, from whom it required some strategic movements to safely escape. Large numbers of people are prevented each year, from visiting that deeply interesting locality in consequence of the barbarous condition of the only roadway thereto, a condition little better in the way of land communication than probably existed at the time of the Bass and Flinders visit more than a century ago. This sand-pit roadway is within the Borough of Central Illawarra. We have too high an opinion, by far, of the Mayor and aldermen of the council of that important borough, to believe that they will remain subject to reproach in connection with the matter much longer.

Milton & Ulladulla Benevolent Society

27 June - 8 September 1900: The Milton and Ulladulla Benevolent Society investigates the conditions of the local Aboriginal people and prepares the following report (McAndrew, 1900)

The Aborigines were supposed to be the special care of the Government, and they were placed under a Protection Board, but the treatment they were subject to was a disgrace

There were a few aged and infirm Aborigines at the camp at Ulladulla but it was only right and proper that they should be kept with reasonable comfort during their remaining years. They were allowed rations, but the allowance was inadequate and the quality inferior. The result was that these poor people had to beg from the residents of Ulladulla.

He (the President of the Society) had brought this matter under the notice of Captain Milford M.P., who asked him to get a couple of magistrates to visit the camp and make a report as to what they considered should be done.

Messrs Wild Warden and G.F. Warden had accompanied him to the camp, had visited the older Aborigines (Maria, Charlotte and Benjamin Joe), had seen their rations and viewed their surroundings, and had furnished a report recommending that the old people be granted more and better rations and, in the case of Benjamin Joe, who was a helpless cripple, that he be allowed fuel.

The recommendations had been hopelessly ignored and nothing was done, the old blacks still being subjected to treatment that was degrading to a civilized Government.

The President, Mr Henley, moved that the Secretary write to the Aborigines Protection Board setting out the facts and recommending the necessary action.

The Board replied as follows, dated 4 August 1900:

Madam

I am directed to acknowledge the receipt of your letter dated 18 ultimo regarding the condition of the Aborigines at Ulladulla, and to inform you that they are in receipt of rations and clothing usually supplied.

The old woman, Maria Billy Boy, will be provided with firewood. Benjamin Joe has been supplied with firewood at the Board's expense for some time.

I have the honour to be, Madam, Your obedient servant
David R. McCollum
Secretary

A meeting was later held (Tuesday, 4 September) by the white community to call for financial assistance and to discuss both the report and the Board's lack of support or promise of action (Milton and Ulladulla Times, 8 September).

The treatment of Aborigines was fully ventilated at a public meeting at Ulladulla on Tuesday night, a number of strongly condemnatory speeches were delivered. According to George Milard, the extravagant sum of two pence per day is expended by the Government in providing rations for each of the aged Aborigines at Ulladulla. The cash is become "jelly and fat" on that

The following account is from W.A. Bayley's *Shoalhaven* (1975, pp 128):

The aborigines at Uladulla camped at the south head (of the bay) in 1900 when a public meeting was held that they needed assistance. That was the awakening by the public to the needs of the descendants of the original inhabitants, but the process of improving upon their conditions was a slow one taking many years.

R.H. Mathews & M.M. Everts: 'Organization, Language and Initiation Ceremonies of the Aborigines of the South-east Coast of New South Wales.' *Journal of the Royal Society of New South Wales*, Sydney, 1900, volume 34, pp 62-81

R.H. Mathews: 'Marriage and Descent among the Australian Aborigines.' *Journal of the Royal Society of New South Wales*, Sydney, 1900, volume 34, pp 120-125

M Fold: 'Myths of Gurrangong Tribe,' *Science of Man*, Sydney, volume 3, no 3, 23 July 1900, p 99.

For a transcription of these myths, see under 'Myths and Legends' section in introduction.

1901

23 January 1901: (Bawean Mercury) Report on the drowning of Nelly Timbary at Port Kembla:

Drowning Accident

A Little Girl the Victim

On Saturday afternoon a very sad drowning fatality took place in Sally creek, Port Kembla, a little half-caste girl named Nelly Timbary, aged 7 years, being the victim.

An inquest was held yesterday before the district coroner (Mr G.C. Russell) when evidence was given to the effect that deceased went bathing on Saturday with several other children about her own age. In trying to cross the creek deceased got out of her depth and was drowned. Mrs. Sadler afterwards very pluckily recovered the body and attempted to restore animation by artificial means, without effect. The deceased's mother is away on a visit to the Richmond River.

A verdict of accidental death was recorded.

Afterwards the juryman made a subscription out of their attendance fees for the bereaved father.

Aborigines Protection Board

[1901] 'Report for the Year 1901' Aborigines Protection Board', *NSW Legislative Council Journal*, 1902, volume 65, part 2, pp.337-60.

Includes a report on Wallaga Lake Station

The following census was also contained in the Report

	Full-bloods	Half-castes	Total
Botany	1	19	20
Bega	1	-	1
Batemans Bay	3	23	26
Edith	6	9	15
Motrys	2	9	11
Wallaga Lake	50	62	112
Karna	2	35	37
Milton	4	49	53
Nowra	11	23	34
Wollongong	3	68	71

13 July 1901: [Milton and Ulladulla Times] Report on Aboriginal Protection Board refusal to aid the Ulladulla Aborigines.

The Aborigines Protection Board refused application at Ulladulla for a horse and cart for the Aborigines at Ulladulla for the purpose of bringing their fish for sale at Milton

The grounds of the refusal were that there was very little sale for fish at Milton, that if the request was granted, there would be trouble as to who should look after the horse, keep it shod ... and that a great deal of expense to the Board would be the probable outcome.

R.H. Mathews, 'The Thurnawal Language', *Journal of the Royal Society of New South Wales*, Sydney, 1901, volume 35, pp 127-193.

R.H. Mathews: 'Rock-holes used by the Aborigines for Warming Water', *Journal of the Royal Society of New South Wales*, Sydney, 1901, volume 35, pp.213-214

R.H. Mathews: 'The Thorga Language', *Proceedings of the Royal Geographical Society of Australia, Queensland Branch, Brisbane*, 1901, volume 17, pp.49-74

Thorga was spoken from Jarvis Bay south to about Wallaga Lake. Peter Eades 1976

R.H. Mathews: 'The Gundungurra Language' *Proceedings of the American Philosophical Society*, 1901, volume 40, no 187, pp 140-48

Gundungurra was spoken in the Goulburn - Yass - Lake Bathurst area, west of Ewamba. Refer Eades 1978.

1902

Aborigines Protection Board

[1902] 'Report for the Year 1902: Aborigines Protection Board', *NSW Legislative Council Journal*, 1903, volume 85, part 2, pp 251-84.

Notes that a reserve of 9 acres 36 perches was created at Batemans Bay; there were problems with liquor consumption at Tiba Tiba, and gives a report on the Wallaga Lake, Rosalee Park, and La Perouse settlements.

The following census was also contained in the Report:

	Full-bloods	Half-castes	Total
Batany	7	38	45
Batemans Bay	3	24	27
Bega	1	-	1
Central Tiba			
(Wallaga Lake)	75	90	165
Eden	6	3	9
Meraya	5	8	13
Kiama	7	29	36
Milton	8	22	30
Roxa	10	63	93
Wollongong	1	47	48

25 October 1902: (Milton and Lilladulla Times) Report on 'Aboriginal Art Gallery' discovered at Coal Creek, near Lake Connella in 1882 by Arthur Cook and F. White. (See also McAndrew (1994))

Aboriginal Art Gallery

.. The art gallery itself is to be found in a depression on the sandstone that forms the walls of the upper portion of a long deep gully the waters of which form a branch of Coal Creek. It is situated about 2 miles up from a large waterhole. The rock cave shelter is 70 x 14 ft and contains 100 figures delineated in charcoal and white pigment.

It is startling to think that the last seventy years has witnessed the complete passing of a type of savage life which, judged free from the prejudice resulting from the degradation of the modern type, had many admirable features, but the fact remains that contact with our boasted civilization means practical annihilation to dark-skinned tribes of Australia not so rapid as in Tremania where only seventy-two years after white settlement the total extinction of the race was complete, but nevertheless sufficiently swift as to justify surprise and regret.

R.H. Mathews: 'The Thoonga and other Australian Languages,' *The American Anthropologist and Oriental Journal*, 1902, volume 24, pp 101-106

R.H. Mathews: 'The Dymnagan Language,' in 'Languages of some native tribes', *Journal of the Royal Society of New South Wales*, Sydney, 1902, volume 36, pp 135-150.

Dymnagan was spoken in the Baga area. Refer Eades 1976

1903

Georgina King: 'Shell heaps, Pambula River, New South Wales,' *Science of Man*, Sydney, volume VI, no.7, 1903, p.86.

R.H. Mathews: 'Vocabulary of Kamilaroi and Thurnawal words,' *Journal of the Anthropological Institute of Great Britain and Ireland*, London, 1903, volume 33, pp 275-379.

Thurnawal was spoken from Sydney south to Shoalhaven.

1904

Death of an Aboriginal

30 April 1904: (*Illawarra Mercury*) Report on the death of Billy Bothong at Kiama

On Sunday morning last there passed away at Kiama Hospital an old identity in the person of "Billy Bothong," one of the few full-blooded aborigines left in the district.

Billy, who was 59 years of age, used to often state that he would be King when Mickey died. Mickey, however, is still alive and well, and looks younger than ever. He, with some of his followers, were present at the general cemetery on Monday, where Billy was laid to rest.

See also Archibald Campbell Papers (Appendix 2) for interviews with Billy Bothong (Bothong)

R.H. Mathews: 'Ethnological Notes on the Aboriginal Tribes of New South Wales and Victoria,' *Journal of the Royal Society of New South Wales*, Sydney, 1904, volume 38, pp 260-281.

A major work of great significance to the study of the Illawarra and South Coast Aborigines, with numerous references to the local culture

A.W. Howitt: *The Native Tribes of South East Australia*, Macmillan, London, 810pp

This book is a major work, with many references to the tribes and customs of the Illawarra and South Coast Aborigines, especially the Yuin tribe of the far South Coast, of which Howitt was made an honorary tribal elder.

See also references to the original Howitt Papers under 1870s for details of the Yuin people

Robert Etheridge, Jnr. 'A Remarkable Rock Shelter in the Milton District, New South Wales.' *Records of the Australian Museum*, Sydney, 1904, volume 5, no 2, pp 6-11.

1905

N.W. Thomas: 'Aboriginal dances and rites.' *Journal of the Anthropological Institute of Great Britain and Ireland*, London, 1905, volume 35, pp 59-79

Includes references to dances of the Shoalhaven

1906

The Death of King Mickey

21 November 1906. [Town and Country Journal] Report on the death of King Mickey

King Mickey

King Mickey Johnston, head of the South Coast aboriginal tribe between Wollongong and Nowra, died at the Minnamurra River camp last week, the cause of death being pneumonia.

Mickey, who was 79 years of age, was invested with the insignia of office at the Wollongong Show some eleven years ago by the late Mr Ashfield Campbell (the then Parliamentary representative for Wollongong), since when he has continually worn the crescent-shaped inscribed brass plate presented to him on that occasion. King Mickey knew and was known by almost everybody throughout the length and breadth of the South Coast, and was well liked.

"He was always very respectful," says a Kiama paper, "and on meeting a lady would never forget the usual salute due her sex. Mickey had a white heart, was over respectable, and lived a good life, his last words were, 'Oh, I see Jesus.' He was of a happy disposition, and his smiling face will be much missed in this district. For his advanced age he was very active, and could walk a long distance or climb a tree with many of his younger followers."

His remains were interred in North Kiama Cemetery, when the Rev. T.V. Allen officiated at the graveside.

1907

Foundation of Roseby Park Reserve

The following account of the foundation of the Roseby Park Aboriginal reserve near Nowra is taken from *Settlement in the South* (1962, p 71):

In October, 1906 [Shearwater] Council received a request from the Under-Secretary of the Premier's Department for information as to whether Council had any objections to an area of some 56 acres of the Roseby Park being given over to the Aborigines Protection Board. After discussion, Ald. Emery said he had visited the Park for the purpose of ascertaining from the resident Ranger particulars of the proposal and after due consideration he could see no objections, he placed a diagram of the position of the land surrounding the portion of the area proposed for excision and how it would affect the then existing public uses of the remainder of the Park....

Council raised no objections as the remaining area was considered adequate because, since the opening of the bridge, ferry traffic was almost non-existent and the popularity of Roseby Park had waned....

On 6th March, 1907, there arrived at Roseby Park a party of Aborigines from Edinwa, Victoria. It was intended by the Aborigines Protection Board to make Roseby Park a training home where those in residence would be taught farm work and carpentry. Cottages had been erected under the supervision of Mr. F. Hunt who was the present manager and had special training for the post. However, four years afterwards, the Superintendent (Hunt) recommended to the Minister that the scheme be terminated as the Aborigines were indolent and only interested in the few shillings weekly pocket money and the allowances of flour and sugar and had no inclination towards farming or trades work.

R H Mathews: *Notes on the Aborigines of New South Wales*, Government Printer, Sydney, 1907, 40pp.

Robert Etheridge, Jr. & T Whitelegge: 'Aboriginal Workshops on the Coast of N.S.W. and Their Contents' *Australian Museum Records*, Sydney, 1907, volume 6, no 4, pp 233-250, plates XLII-XLV.

Includes photographs of the workshop (middle) at Illembi, plus a description of the Aboriginal artefacts found both there and at other workshops along the coast around Sydney.

1906

Bomaderry Aboriginal Children's Home

According to W A Bayley's *Shearwater* (1975, p 170):

... Bomaderry Aboriginal Children's Home was established in 1906 to receive seven native children, six orphans and one baby rescued by Miss Thompson, a missionary to the aborigines

Refer also Aboriginal Protection Board reports of this time.

1908

Aborigines Protection Act

[1909] Aborigines Protection Act is passed in New South Wales. It aims to remove all Aboriginal reserves, 'assimilate' Aboriginal people into white society, and give the Aborigines Protection Board power to remove children from parents without formal approval from a magistrate.

Refer Read (1988) and Miller (1985) for a discussion of its effects on Aboriginal families

Brass Shield for Coomie

8 February 1909: [Milton and Ulladulla Times] Report on brass shield given to the Aboriginal woman "Coomie", of the Murrumbidgee tribe

A nice brass shield, suitably inscribed, has been sent to old "Coomie" (Maia) who is the only survivor of the old Murrumbidgee Aboriginal tribe. It has been given to her by Mr Railway Inspector Milne, of Orange, who was in Milton a short time back on holiday. Mr Milne takes a deep interest in the Aboriginal races and is supposed to have the best collection of Aboriginal weapons in New South Wales. The stipulation is that "Coomie" must not part with her shield till death.

[A detailed biography of Coomie is contained in McAndrew (1980)]

1910

Sir J.G. Frazer: *Totemism and Exogamy: A Treatise on Certain Early Forms of Superstition and Society*, Macmillan, London, 1910.

Refers to totems of the Tiawarra and South Coast people

1910-89 Francis McCaffrey Papers, Wollongong University Archives

These papers contain numerous references to the local Aboriginal people. Refer Appendix 3 for relevant extracts

1912

2 March 1912: [Milton and Ulladulla Times] Report on discovery of large sharpening stone between Moolymool and Milton. Sent to the Australian Museum.

W. Wentworth Bucknell: *Science of Man*, Sydney, 1912, volume 13, no. 9, p. 168

Word for horse in various dialects:

* Turawal, Port Jackson	Tamaman	[John Mairns]
* Turawal, Georges River	Tamaman	[Hon. George Thornton]
* Wodj Wodj, Illawarra	Tamaman	[John Brown]

1914

28 February 1914: [Milton and Ulladulla Times] Report on the Aborigine known as "Manwalbul" performing at the Milton Agricultural Show.

Death of Coomee

31 October 1914: [Milton and Ulladulla Times] Obituary of Coomee Nallanga (Marj), last female survivor of the Murrumbidgee tribe and longtime resident of Ulladulla. See also photograph of Marj in Cooks Collection (1893a).

Ulladulla in 1838

R.H. Cambage: *Captain Cook's Pigeon House and Early South Coast Exploration*, 1920

When writing of Thomas Kendall's settlement at Ulladulla in 1828, Cambage noted:

When they landed at Ulladulla they found a number of blacks camped on the north side of Milard's Creek, and during their night sojourn, the murder of the visitors was contemplated by the Aborigines, to whom one of the sailors had given offence, but they were saved through being warned by one of the natives, an ancestor of the present Denale Parson.

Warrimul's Reminiscences

Billy Russell (Womborn): *My Recollections*, Camden, 1914. Edited by A.L. Bennett of Glenmore.

Womborn (c. 1830 - 4 April 1914) was the chief-man of the Bumborong Valley Aborigines. Peter Meredith (1966) for extracts and photograph of Womborn.

1921

R.H. Cabbage: 'Explorations Between the Wingecambee, Shoalhaven Macquarie and Murrumbidgee Rivers', JRAHS Sydney, 1921

This article includes partial transcriptions of Charles Thrasher and James Mosher's diaries of 1818, describing their expeditions to Jervis Bay

R.L. Dawson: 'Tiba Tiba (South Coast) etc., Australian Aboriginal Words and Names', Sydney, 1922, pp 14-16

1923

Reminiscences of Moruya in the 1830s

'Recollections of the Early Days of Moruya', by Mrs. Celia Rose of Gurdary, Moruya, include an account of the Aborigines of the Moruya district in the late 1830s. Mrs Rose had arrived there as a child with her family (JRAHS/volume VII, 1923, supplement, p 375)

...There was only one sailing vessel, named the *Waterwitch* or *Wendenwitch* that called at Moruya about once a month, bringing provisions from Sydney, and the shortage was acute. Aborigines saved the settlement several times from starvation by supplying fish and oysters.

I think the Aborigines numbered about four hundred. They were quiet and harmless, and the elders of them were very kind, and would put their hands on our heads and say, "Budeemo follow white people's way." There were no other white children but my brother and myself, and we used to play with the blacks, and were never frightened of them. My mother was the only white woman here at the time.

The first hotel was built on the northern bank of the Moruya River, and when the blacks got drunk there they would fight and kill each other, and now there is not one full-blooded black left in this district.

1923-24

Reminiscences by 'Old Pioneer'

'Old Pioneer' was a journalist, Frank Young, who published reminiscences of Illawarra by himself and other old pioneers in a series in the *Illawarra Mercury* during 1923-24. Some of the reminiscences included items describing the Illawarra Aborigines from the time of the earliest white settlement, and are reproduced as follows:

[Series No. 8, 20 November 1923]. ...The aborigine population within the limits of the Illawarra Range was not large at any time, and might easily in the heyday of their liberties be numbered by

two or three thousand souls. What a paradise these simple sons and daughters of Nature lived in, hemmed in by a range of mountains they lived their lives generation after generation in this natural Garden of Eden.

Many historians, new and old, have defined the name Ilawarra. As far back as 1840 the Five Island blacks were accustomed to call the district hemmed in by the mountains Il-ow-er-ra ('Home of the Bubbling Waters'), and of all the definitions I think this is nearer the right one....

Down by the western side of Lake Ilawarra and opposite the Hooka Island is Hooka Creek. By the shores of Hooka Creek over one hundred years ago a tribe of the original owners of Ilawarra lived. The tribe was under the wise counsel of King Hooka, who in the early days of the white settlement proved a friend to the white people. Many a time the white settlers along Charcoal Creek had to thank this dusky King for the peaceful condition in which they lived. On one occasion when the blacks from Broughton Creek - the place where Bony now stands - had designs on the settlement, King Hooka moved out with his tribe and gave the Broughton Creek warriors battle at a position near Albion Park. There are still some descendants of the first white settlers living at Capto who have heard their parents tell of the story of the good King Hooka.

The story is told that one morning this King of a race which today is but a memory, spoke to the white settlers and advised them to take their cattle and goods back to Wollongong for the bad Coolangatta blacks were coming to rob and murder. Then the King went to give battle with his men along the road through Brownsville. They marched along the road through Capto. The road was then a bush track, over which the bullock drays had passed. The few living settlers have heard their parents tell of the march of the Hooka tribe. How, at what is now known as Brownsville, they mustered their fighting men. From the creeks and the mountain fighting men came to kill the Hooka ranks. When all was ready they marched along the bush track, two hundred warriors strong, and as the long line passed in battle array the silence of the bush was filled with a hoarse guttural sound, sung through the nose, of "Hooka - Hooka - Hooka."

Somewhere between Albion Park and the present Albion Park station the Broughton Creek or Coolangatta blacks were camped, resting before their final march to the white settlement. They were more than two hundred strong, and if the settlement had not been warned by the Hooka tribe an incident might have been added to this history of Ilawarra which would have added sorrow to many homes of the brave pioneers.

Early in the morning the tribes gave battle. All day long they fought and at night the Coolangatta blacks were so much slaughtered and knocked about that they retired south, leaving the place in charge of the victorious Hooka tribe. The cost was great and many warriors were killed, and amongst the dying was the good King Hooka. Back along the same track the warriors marched on their return, bearing the almost lifeless body of their King. Their return was in silence, only the muffled sound of naked tramping feet signalled their return. All danger to the white settlers was removed. The white people returned to their homes and the blacks went back to their creeks or their mountains to mourn the loss of a good and fearless leader.

On the opposite side of Hooka Creek is a hillock of sand. Under the crown of the hill lies the remains of King Hooka. His tribe has passed away and the white race covers the mountain and plain, but I like to think that he still in spirit watches over the interests of the white people as he did one hundred years ago.

[Series No 31, 18 May 1924] - Mr James remembers well when the blacks were in considerable numbers at Mount Kembla. A camp of about 100 of the race was situated on the banks of American Creek, near the bottom of the present Mount Kembla incline. When living at Berkeley about the year 1840 he remembers a big camp of blacks on the Estate; he also recollects a place on the Berkeley Estate where some 200 blacks are buried.

[Series No 32, 23 May 1924] - Very early in the history of Ilawarra the Lake became the home of many of the early pioneers of the Ilawarra district. Over 50 years ago - to be correct, in the year

1830 - settlement took place along the Lake shores and around the shores of the Lake, from Shellharbour to the Five Islands, settlers took up grants of varying areas - Lake Illawarra, with its creek headwaters Hooka Creek, Mullai Creek, Kanahooka Creek, Yallah Creek, and Macquarie Creek, contained a large settled population at a very early period of the district development, such population extending along the creeks to Avonside, Marshall Mount, and Abdon Park...

Many years have passed over since the first settlement at Lake Illawarra and in many cases as much as three generations of the people who first settled still live round the Lake shores. When the first settlers came to the Lake they found the black people very plentiful. The Lake, with its many creeks, provided the necessary game and fish for the support of the careless, simple race that for generations lived and died by the shores of Lake Illawarra. The simple Hooka tribe gave no trouble to the white settlers, but on the other hand - as is mentioned in Series No.8 - they were a help and protection to those early pioneers who braved the silence and solitude of the great bush out past the further limit of settlement.

[Series No 63, 22 November 1924]. Mr McMahon has a clear memory of the blacks camped at Fairy Creek about 60 years ago. The tribe consisted of about 50 people - adults, females and juveniles. They were nomadic in their habits, and camped at different places on the Coast, their favourite camping places being Fairy Creek and at Corimul - up in the mountain, above Dr Cox's residence. At the latter place they used to hunt for wallabies along the mountain range. When tired of hunting they moved to the seashore, and the creeks running into the sea provided prawns and shell fish.

1925

C.W. Peck, *Australian Legends*, Sestord and Co., Sydney, 1925, 214pp. With illustrations by C.W. Peck.

Includes Aboriginal dreaming stories (myths and legends) from areas of New South Wales such as Illawarra, the South Coast, Bangerang Valley, Georges River, and the Riverina.

Stories of relevance to this regional study include:

The First Waratah
The First Gympie or Gigante Lily
How the Waratah got its Honey
How the White Waratah became Red
How the Petals of the Waratah became Firm
Why the Waratah is Firm
The First Kangaroo
The Daniels Berry
The First Bush Fire
The First Crayfish
The Clinging Kooka
The White Man's Boots
The Legend of the Phoenix and the Jackass
The Blood of the Bloodwood Tree...

See also under 1933 for details of an updated edition, and the Dreaming Stories section for reproductions of some of the above.

Gabriela: Australian Totemism, 1925, (Florence, 1971), 487pp.

Includes references to the totems of the Yuin and Tharawal tribes of Ilwarrna and the South Coast.

1925

W.D. Hamby: *Origins of education among primitive peoples. a comparative study in racial development*, Macmillan, London, 1925.

1929

Ilwarrna Breastplate at La Perouse

14 September 1929. According to reminiscences published in *La Perouse* (1968, p. 27):

At the time the old reserve was to be removed off the sandhills to where we are today a breastplate was dug up by a white man, Mr Walker when excavating. This was on 14 September 1929. The breastplate belonged to "Joe Timbery, Chief of the Fee Islands", which is an area around Port Kembla.

1930

Removal of Ulladulla Aborigines

This account of the removal of Aborigines from the town of Ulladulla is taken from *Settlement in the South* (1962, p. 137):

...Recommendation was made [by Shoalhaven Council] also in this year [1930] to the Aborigines Protection Board to remove the Aborigines from the Ulladulla Reserve to a site at Racecourse Creek.

G. Stowe (Mrs K. Langloh Parker): *Wogheeguy, Australian Aboriginal Legends*, Adelaide, 1930, 98pp.

Includes stories from the South Coast.

1930s-1940s: E. Dailhan Papers, Ilwarrna Historical Society Collection, Wollongong City Library

Contains numerous references to the Aborigines of Ilawarra and Appin during the 1820s and 1830s.
Refer Appendix 4 for relevant extracts

1831

Death of Ellen Anderson

May 1831. (Hurstville-Propeller) Obituary of Mrs Ellen Anderson, identified therein as the 'last Aborigine of the Ilawarra tribe'

It is possible that Mrs Anderson - the daughter of King Mickey, was C W. Peck's informant for some of the Ilawarra and South Coast stories in his *Australian Legends* of 1925 and 1933.

Archaeological investigation at Burriil Lake

K. Kennedy: "Pencil notes on Burriil Lake", and 'Burriil Cave notes for excavation - Kennedy's (journal of the excavation)', *Australian Museum, Sydney*, 1931.

W.W. Thorpe: 'A Rock-shelter at Lake Burriil, New South Wales.' *Masked*, Sydney, volume I, no 3, 1931, pp 53-55, 76-79, figs 1-13.

W.W. Thorpe: 'Ethnological Notes, No 3 - Aboriginal Pebble-Axes.' *Records of the Australian Museum, Sydney*, 1931, volume XVI, pp 92-95, plates ix-x.

Includes descriptions and photographs of axes from Bellambi, Lake Ilawarra, Port Kembla Beach, and Murrumbidgee.

1832

W.W. Thorpe: 'Lake Burriil rock shelter.' *Masked*, Sydney, 1832, volume I, no 4, pp 78-79.

W.W. Thorpe: 'Lake Burriil rock shelter faunal remains.' *Masked*, Sydney, 1832, volume I, no 5, pp 109-110.

1893

W.W. Thorpe & F.D. McCarthy: "Ethnological Notes, No.6 - Ground-edge Knives & Unusual Ground-edge Implements" *Records of the Australian Museum*, Sydney, 1933, volume XIX, pp 23-27, plates vii-x.

C.W. Peck: *Australian Legends*, Lothian, Melbourne, November 1933, 234pp. With illustrations by George Power.

Includes Aboriginal dreaming stories (myths and legends) from areas of New South Wales such as Illawarra, the South Coast, Burragorang Valley, Georges River, and the Riverina. One of the narrators was Ellen, daughter of King Mickey.

Stories of relevance to this study include:

Prelude - A Princess, and A Royal Visit
The First Waratah
The First Gympie or Gigantic Lily
Why the Turtle has no Tail
How the Waratah got its Honey
How the White Waratah became Red
The Second Kangaroo Story
The Diamond Berry
How the Porels of the Waratah became Firm
What makes the Waves
The First Bush Fire
At Low Tide (The Coming of White Man)
Why the Waratah is Firm
The First Crayfish
The Clinging Koala
A Bird Legend
Two Waratah Legends
Maid and Fingert Flower
Mulgara
The Black Salt

Refer under 1925 for details of an earlier edition of this work with varying stories; and also the Dreaming Stories section of this work for reproductions of some of the above.

1894

Benjamin Lindsay: 'A Story of Early Land Settlement in Illawarra' (*Illawarra Mercury*, 1934)

This series of articles was published during 1894. The following is a reference to the local Aborigines:

...The customs of the natives helped the pioneers considerably. The tribes were constantly on the move from the tablelands and all parts of Illawarra to the shores of Lake Illawarra owing, probably,

to the abundance of fish and wild fowl there, as well as in connection with the corroborees and other ceremonies of an indigenous nature; and the age-long trails used by them, down the mountain barriers and through the dense brush-land, were used by the pioneers.

G.C. Towle: 'Stone Scurpers: An inquiry concerning a certain conventionalized type found along the coast of New South Wales.' *Journal of the Royal Society of New South Wales*, Sydney, 1934, volume LXVIII pp 117-43

Includes descriptions and photographs of scurpers from Lake Illawarra and Botamans Bay.

1935

Frank Wilkinson: 'Reminiscences of Early Illawarra' (*Illawarra Mercury*, 8 February 1936)

This article - part of a series - refers to the Illawarra Aborigines during the 1860s and 1870s, as follows:

In these far away days, the blacks were numerous on the South Coast. Never will I forget their holding of a corroboree on a flat close by the present railway platform at Unanderra. In England, down in Hertfordshire, I had been frightened of the gypsies, but these painted blacks, with their spears, boomerangs, woomera and paddy melon sticks, made me feel at ease. Afterwards I became quite familiar with them and the King, with his half-moon brass token of royalty. They initiated me in the art of throwing a spear and boomerang. The spear was a serviceable weapon, which brought to hand many big fish in Market Creek.

[See another extract from Wilkinson's reminiscences under 1937]

Removal of Bomaderry Aborigines

1935-37: The following account of the removal of Aborigines from Bomaderry township is taken from *Statehood in the South* (1932, p 104):

At its meeting on 18th December, 1935 [Shearhaven] Council received a deputation from Bomaderry which presented a petition signed by 84 ratepayers and residents asking that Council take steps to have the Aborigines and half-castes removed from Bomaderry and taken to some properly equipped area where they "can be comfortably housed and live decently under appropriate supervision". Council resolved to send a letter to the Inspector of the Aborigines Board asking for a report.

The Board replied that efforts were being made to persuade the Aborigines to move to Rooster Park where they could be properly settled. Later, advice was also given (March 11th, 1936), that the Board had no power to force them to move but asked the co-operation of Council by consideration of the issue of Closing Orders in respect to persons living under conditions which did not comply with the Local Government requirements.

On the motion of the Mayor it was resolved that as many Aldermen as possible and the Health Officer visit Bomaderry on the following Tuesday and make a tour of inspection.

The main complaint stemmed from the Aborigines setting up permanent "shanty" dwellings in the public Reserve and living under the most insanitary conditions.

The Board of Health report which was furnished to Council included a recommendation that Council serve notice on the occupants of all buildings on the Bomaderry Reserve and also on the owner of land adjoining the Reserve to demolish buildings which had been erected without Council approval. Six months were allowed for the order to be complied with. After the occupants were moved the buildings were to be demolished. The action was not confined to the Reserve, but extended throughout the Bomaderry area. By March, 1937, all squatters had been removed from the Reserve and adjoining lands and their temporary structures demolished.

Later, a protest was lodged by four residents against Council approving the construction of a cottage by an Aborigine on land he owned. Council informed the objectors that it had no power to refuse such an application from any person owning land within its Municipal boundaries if such application complied with Council regulations.

1936

James Jarvis: 'Settlement at Narran' JRAHS Sydney, 1936, volume 22, pp 321-344.

Contains a report on the 1816 skirmishes between hostile natives and Governor Macquarie's punitive expeditions - see under 1816.

1937

James Jarvis: 'The Wingecambee and Southern Highlands District' JRAHS Sydney, 1937, volume 23, pp 247-300.

Hill 60 Aborigines

4 March 1937. [The Sydney Sun] Report on remnants of the Illawarra Aboriginal tribe, camped at Red Point (Hill 60), near the entrance to Lake Illawarra.

One of the last descendants of the tribe of Aborigines of Wollongong district was Jacky Anderson, who claimed direct descent from King Mikoey who was "Crowned" at Wollongong, 1893.

Only a dozen of the original tribe occupy "Hill 60", over which a new road is built, the land of their forefathers, and home of the Illawarra tribe.

1938

F.D. McCarthy: 'The Aboriginal Rock Engravings of the Sydney District.' Australian Museum Magazine, Sydney, 1938, volume 8, pp 421-426.

Old Kiama

5 March 1938: (Kiama Independent) 'Reminiscences of Old Kiama by an Old Kiama Boy' includes the following account:

The site of the Kiama Public School was the visiting place of the Aborigines when they shifted camp from the Mimsamunga River to the stream that flows on to Kendall's Beach. The Blacks camped in the bush on the southern side of the stream, about 30 in the camp.

On my farm I have poked up quite a number of the blackfellows' axes. A vine was wrapped round the stone and that acted for a handle, with a good spring. I have seen the notches made in the side of the tree where a native wanted to climb a tree. He used a vine round the trunk of the tree and chipped the notches in the tree so that his big toe could get a grip and up he went in steps.

N.B. Tindale: 'Vocabulary from Wallaga Lake', unpublished, Australian Institute of Aboriginal Studies, Canberra, 1938

[1938-49] O. Pryor, Donations to the Australian Museum, Sydney

- * Red ochre implements - Bellambi Point, 1938, 1939, 1949
- * Flaked pebble implements, scrapers, pointers, cores - middies at Corral
- * Flaked implements, scrapers, points, percussion stones - Black Rocks, Corral

1939

F.D. McCarthy 'Trade in Aboriginal Australia' - Cowarta, Sydney, volume IX, pp 405-10

Briefly discusses so-called overland trade routes used by the Aborigines of south-eastern Australia. Includes a map.

F.D. McCarthy: 'A Comparative Study of Cave Paintings,' Australian Museum Magazine, Sydney, 1939, volume 7

James Jenks: 'The Great South Road,' JRAHS Sydney, 1939, volume 25, pp 412-431

1940

H.B. Tindale: 'Distribution of Australian Tribes: a field survey.' *Transactions of the Royal Society of South Australia*, Adelaide, 1940, volume 64, pp 140-231.

A comprehensive listing of Australian tribes. See also under Tindale (1974) for an updated and expanded version of this work.

1941

G Mackenness: *George Augustus Robinson's journey into south-eastern Australia 1844*, Sydney, 1941.

See description of Robinson's south coast excursions under 1844.

R.T. Wyrd: *The History of Goulburn, N.S.W., Goulburn, 1941* (Reissued Sydney, 1971).

'Chapter VII - Aborigines', pp.107-120, deals briefly with the Aboriginal people of the Goulburn district, especially prior to 1850. Mention is made of the Mulwarra, Wollondilly, Tarta, and Bura Bura tribes.

1942

O.C. Towle: 'An Arrangement of Stones and Some Rock Drawings.' *Victorian Naturalist*, Melbourne, March 1942, pp.172-4.

Describes Aboriginal stone arrangements and artworks in the region of Mundamia Creek, Noosa.

1943

F.D. McCarthy: 'An Analysis of the knapped implements from eight aboriginal industry stations on the South Coast of New South Wales.' *Records of the Australian Museum*, Sydney, 1943, volume 21, no.3, pp.137-163.

Samples were taken from Bondi, North Cronulla, Bellambi, Port Kembla, Lake Illawarra, Torres Heads, Merimbaring, and Merimbula.

1944

F.D. McCarthy 'The Windang, or edge-ground Uniface (Pebble Axe in Eastern Australia.' *Records of the Australian Museum*, Sydney, 1944, volume 21, no.5, pp.261-3 & plate xv.

Named after Windang Island, at the entrance to Lake Bawarra. Specimens were collected from Cudbury, Shellharbour, Wollongong, Bellerbin, Lake Bawarra, Murrumbidgee, Dumaresq, Saxatiles, Merimbula, Bermagui, and Tibba Lake

F.D. McCarthy 'Some Unusual Stone Artifacts from Australia and New Guinea.' *Records of the Australian Museum*, Sydney, 1944, volume 21, no.5, pp.264-5, plates xv & xvi.

Includes specimens from Murrumbidgee and Redhead Beach.

F.D. McCarthy 'Adzes and Adze-like Implements from Eastern Australia.' *Records of the Australian Museum*, Sydney, 1944, volume 21, no. 5, pp.267-271 & plate xvi

Includes a specimen from Palau.

1948

F.D. McCarthy 'New South Wales Aboriginal Place Names and Euphemous Words with Their Meanings.' Sydney, 1948, 32pp.

1949

S.R. Mitchell 'Stone-age Craftsmen, Tat, Melbourne, 1949

1953

W.H. Kinsella 'Aboriginal Rock Paintings of the South Coast.' *The Australian Museum Magazine*, Sydney, volume XI, no.4, 1953, pp.108-110

Includes a map and photographs of rock art from the Cordalba region behind Mount Kears.

W.A. Bayley: *Kangaroo Valley*, Austral Publications, Bull, 1983.

Local history of the Kangaroo Valley district of Newarrns - see also under 1946.

1956

J.H. Bell: 'The economic life of mixed-blood Aborigines on the South Coast of New South Wales', *Oceania*, 1956, volume 26, pp 181-199

A.Copell: *A New Approach to Australian Linguistics*, Oceania Linguistic Monographs No. 1, University of Sydney, Sydney, 1956

Includes a discussion of the Charawal language. Refer also Exdes 1976.

1957

Dapto

31 January 1957: 'Reminiscences of the Dapto area', by A.Armstrong (South Coast Times). Includes an account of Charley Hooks and his domain.

A History of Dapto, N.S.W.

The name "Dapto" is derived from the Aboriginal name of "Dabpeto" meaning "plenty water" and the land on which the township of Dapto arose was owned by an Aboriginal Chief, Charley Hooks.

He was very popular amongst the chiefs of the Ilawarra tribes and owned a large area of land in the district and also a large portion of Lake Illawarra.

Aldo Massola: 'Dunji's Cave found', *Victorian Naturalist*, Melbourne, 1957, volume 74, pp 19-22.

Dunji was one of the names of the Great Spirit of the Aborigines of south-eastern Australia.

1958

Roland Robinson: *White-Jeller, Black-Jeller, Angus and Robertson*, Sydney, 1958, 151pp.

This compilation includes the following Aboriginal stories by Percy Mumbulla of Wallaga Lake, and other people of the Wallaga Lake Mission.

The Tales of Perry Muntulla

- * The Bottle of Wallaga Lake
- * The Bugeen, the Kangaroo-man
- * The Doowan, the Two Avengers
- * The Coolagirl, the Hairy-man
- * The Bonyip
- * Abney Wood and the Two Bugeens
- * The Cold at Billy Bulloo
- * Uncle Abraham and the Doombots
- * The Wild Woman
- * The Porcupine, Ejenak
- * Under the She-oaks
- * The White Pig, the Porcupine, and the Wonga Pigeon
- * The Runaway Lovers

Tales from Wallaga Lake Mission

- * The Wild Cherry Tree
- * The Maker of Boomerangs
- * The Bugeen and the Boundary-riders
- * Mr Wallaby

Refer also under Dreaming Stories section

1989

F. D. McCarthy: 'Cave Art of the Conzola District'. *Records of the Australian Museum*, 1958, volume 24, no. 13

The Rebirth of a Nation

Aboriginal Reminiscences, Linguistics & Archaeology

1961 - 1990

The period 1961-90 has seen a major change in the status of Aboriginal people in Australia, with many social, economic and legal deficiencies being redressed.

Following the 1967 referendum granting Aborigines the right to vote, white Australia has slowly begun to accept the humanity of the descendants of this country's original inhabitants, and in turn to question their own inhumane treatment of those people during the 200 years of white settlement. The Bicentennial of 1988 marked a major turning point in the Koori fight for justice and equality, with peaceful protests throughout the land, and a renewed interest in all things Aboriginal on the part of white Australia, especially Aboriginal art. Despite all the positive changes, however, the battle for equality and land rights is not yet over, and real compensation seems a long way off.

The following bibliography covers the period 1961 to 1990 and reflects the changing status of Aboriginal Australians. It reveals the widespread interest in continuing archaeological investigations and social and economic studies of Aboriginal culture, the publication by Kooris of both fictional and non-fictional works and reminiscences, the increasing popularity of Aboriginal art, and an open assessment by historians of black-white relations since the invasion.

A major theme also discussed during the 1980s was the realities and tragic circumstances of white and black encounters during the nineteenth century, with accounts of massacres and other barbarities being made public for the first time, especially in the writings of Henry Reynolds.

In Illawarra and along the South Coast the period 1961-90 saw a large number of archaeological investigations being carried out on behalf of private mining companies and government bodies such as the National Parks and Wildlife Service, many of which remain relatively inaccessible to the public.

The unfortunate lack of open access and ease of public availability to material relevant to local Aboriginal studies is common throughout Australia. It is partly a result of political and Aboriginal sensitivity, but also reflects the lack of acceptance and understanding of Aboriginal culture and its relevance to modern times by society at large. Perhaps the nineties will be a decade of optimism, bringing Aboriginal studies from the realm of academia into the public domain.

1961

H Hambley, J Howe, and D Hunter: 'Aboriginal Advancement League - Survey Into Living and Social Conditions of Aboriginal People from Wollongong to the Victorian border, December 8th 1961 to December 12th 1961' South Coast Labor Council, Wollongong, 1961

22 July 1961 - Womgee-Wreck Bay branch of the Country Women's Association opened

F.D. McCarthy: 'Aboriginal Cave Art on Woroni and Corleaux Catchment Areas' Sydney-Water Board Journal, Sydney, 1961, volume 12, pp 97-104

1962

8 March 1962: (Illawarra Mercury) Report on discovery of human bones - believed to belong to an Aborigine - near the southern entrance to Lake Illawarra. Thought to have been buried about 100 years before

12 March 1962: (South Coast Times) Coomaditchy Home for PK Aborigines - report on Aboriginal settlement at Coomaditchy, Port Kembla

April 1962: Aboriginal Advancement Conference held at Nowra

Shoalhaven Aboriginal Welfare Committee

During the latter part of 1962 Shoalhaven Council appointed an Aboriginal Welfare Committee to investigate the matter of Aboriginal welfare in the Shire. The Committee subsequently appointed investigators to make inspections at centres where Aboriginal families were being housed - Roseby Park, Wreck Bay Aboriginal Station, Brown's Flat, Womgee, Wollamia and Falls Creek

On 11 March 1963, Council also appointed a Committee by Delegation for the purpose of preserving the Aboriginal Tribal Grounds and historical relics within the Shire. The committee consisted of Messrs. P.H. Cole and P.H. Woolley (and was known as the Shoalhaven Antiquities Committee - see below)

1963

Shoalhaven Antiquities Committee

This committee was set up in March 1963 by Shoalhaven Council to search out and record native artefacts and other memorials within the Shire. (For a summary of the Committee's activities, plus a plan of the Lake Wollumbrook site, see *Settlement in the South, 1962* pp. 329-333)

Shoalhaven Museum

The idea of creating a Shoalhaven Museum - containing Aboriginal artefacts - was discussed by the local council during 1963, as the following extract reveals (*Settlement in the South*, 1962, p 329)

In July, 1963, [Shoalhaven] Council considered a suggestion by its President, Cr. B P. McIntosh, that it establish a Museum in the district to be known as the Shire of Shoalhaven Museum. Aboriginal artefacts and other history were promised by Mr Stewart Blow, of "Mananga", Berry, chief items of which were two breastplates complete with chains inscribed

"Broughton"
Native Constable
Shoal Haven, 1822

"Neddy Nozi"
Shoal Haven, 1834

These two natives had accompanied John Oxley the Surveyor-general when he explored the Shoalhaven and Jervis Bay areas in 1819

Oral History

L.A. Hercus: *Oral history and language types of South Coast Aborigines*, 1963. Australian Institute of Aboriginal Studies, Canberra, no A1752-4.

Mrs Hercus interviewed a number of South Coast Aborigines, including Bert Pennith, Percy Davis, and Percy Mumbler.

Refer also D.K. Eades, 1978, for further reference to these recordings.

John Greenway: *Bibliography of the Australian Aborigines and the native peoples of Torres Strait* to 1958, Angus & Robertson, Sydney, 1963, 425pp.

1964

Wandandian Cave

5 October 1964: [South Coast Times] Report on an Aboriginal cave found at Wandandian:

Primitive Paintings in Cave at Nowra

An Aboriginal cave, its walls covered with primitive drawings, has been discovered in rugged bush country south of Nowra.

The cave was found by a Forestry Officer, in the Wandandian area. The cave had been dug about ten feet into the hillside, beneath an overhanging rock shelf. Its walls are covered with thousands of drawings, depicting, men, women, fish and animals. One drawing is coloured red and yellow and

covers an area of about three square feet. The walls also contain many notches, apparently caused when spear heads were chipped from the rock.

The find is being investigated by the Nowra Historical Society.

2 November 1984. (South Coast Times): List of Aboriginal words published, compiled by John Brown and Cussen Rossy during the nineteenth century

Early Pioneer Listed Aboriginal Words

An Illawarra pioneer's carefully listed records, giving distinct place names, and what the local Aborigines called the locations, with, where possible, the meanings of the native names, has been preserved by Mr Alec Armstrong of Dapto

Mr Armstrong said the list was prepared over 80 years by Mr John Brown after whom Brownsville was named

Mr Brown was secretary of the first Dapto Show in 1857, and his memory, until he died, went back to days when there were more natives than whites

Native names may differ as between tribes, but Mr Brown's list is regarded as very reliable.

Here are some of the place names, with the Aboriginal name following, and, where possible, the meanings in parentheses:

Karahooka	Kullilla	(native meeting place)
Hooka Creek	Bellan-Bella	(Second Star)
Karandallai		(First Star)
Bumawarra		(small-headed tree)
Tallawarra	Tallah	(cousins fish)
Jordan's Creek	Wollangany	(a white grub nine inches long)
Bondle's Point	Koonan-Cunil	
Muddy Point	Daminan	(white seaweed)
Muddy Creek	Koolan-Kullian	
Mount Koola	Djora	(wild turkey)
Mount Kumbia	Djemba	(two-labry)
Dapto	Mookooburno	(grub)
Horley	Tamattlaning	(opossum ground)
Mouth of Muller Creek	Tamoon	(deep water)
Old Crossing	Yanogang	
Cudgery Bay	Kudgagang	(cooling themselves from the heat)
Sevan's Island	Kumawall	(stringy)
Pine Island	Mummingang	(native-grace)
Cudgery Island	Kapturni	(place flowers)
Native Dog Hill	Woomoool	(thunder bolt fell on top of the hill and made a great hole there)
Second Native Dog Hill	Woorgal	(native dog)
It Simpson's place	Tattang	(stringy bark trees)
Barabas	Dobbroo	
	Wongadall	(bark used for coffin)
	Wongangny	(track over the mountain, S.E. Avondale)
Marshall Mount	Woolangany	
Avondale	Waidama	
Taylor House	Wonga-Wonga	(pigeons build)

Charlton's	Takoonully	(place of fern roots used as medicine)
Bucclethore	Bukanora	
Bertina Mount	Wongahal	(swell, a bird)
	Bingam	(reed grows in swamps, used as medicine)
Winding Island	Kanyangang	(saved by the boat who pulled the island into its present position)
Hamlin's place	Moonda	
Thompson's	Kumhook	(after a road)
James & W Swan's	Gooron	(beach)

And "Gusson Hasey" a native who provided Mr Brown with other native names for South Coast centres, fishes and animals, supplied these meanings:

Duple	Dobledena	(called after a foreign black much intoxicated)
Wollongong		(called after Flagstaff Point, like a man's forehead)
Kama		(after the broad leaf fig tree)
Jamberso	Jangaroo	(after the pheasant's ground)
Gomgong	Gomgong	(after a small hawk)
Bulk	Moolena	(after tulips or wattle)
Fairy Meadow	Tooodja	(dial winds used to open the ground)
Mount Brown	Goongunnon	(where they used to cook by heating stones)
Five Islands	Ilawarra	
Five Islands Point	Nawoo	(fish blood)
Five Island Hill	Ilawra	
Mullet fish	thura thura	
Whiting	Warrawong	
Garrick	guroo	
Snapper	Wallamah	
Black fish	Gomong	
Shark	Ungh	
Singilly	Kenah	
Teller	Barogulin	
prawn	Dillen Dillen	
Oyster	Pittangah	
King fish	Goomberrangal	
Salmon	Goeman	
Yellowtail	Guyel	
Tom Thumb Lagoon	Wawong	(after entrance)
Kelly's Creek	Yewoo	
Mount St Thomas		
Yalla	Yallowone	(spotted gum)
Tongara		(man who used to murder his enemies)
Barack Point	Berich	(some man killed the wild man)
Minnahyup		
Seal	Monoo	(sharks come in)
Flour	Dubbill	
Ashes	Dybbin	
Wood	Wah	
Smoke	Kullangunch	
Cool	Muringah	
Light	Nooran Nooran	
Peatoes	Dugoo	
Pumpkin	Mongan	
Melon	Dangi Dang	
Corn	Bubul	
Ono	Mittagong	

Two	Bulla
Three	Bulla Mita
Four	Bulla Bulla
Five	Bulla Bulla Mita
One	Waloo
Arms	Tarni
Fingers	Paring
Legs	Nume
Feet	Turnah
Men	Tarni
Women	Meejah
Boy	Boonbani
Baby	Waming
Old Man	Bangong
Old Woman	Moolgar
Sleep	Mungase
Kangaroo	Burroo
No	Maroo
Yes	Nyoo

J. M. Sam: 'Aboriginal Drawings near Wilton.' *Corvina*, volume 35, 1984, pp 59-65.

Describes Aboriginal charcoal and ochre drawings located in a rock shelter near Wilton.

Oral History

[1984-7] Janet Mathews: 'Oral tapes and associated field tape report sheets. *Australian Institute of Aboriginal Studies*, Canberra. Archive tapes, nos: A1-3, A103-6, A624-5, A1012-5, A1019-20, A1179-00.

A collection of oral history interviews, by Janet Mathews with Aborigines of the South Coast. Refer also D. K. Eades, 1978, for a discussion of this material.

1965

W. A. Bayley: *Shoalhaven*. Shoalhaven City Council, Nowra, 1965.

This book is a local history of the Shoalhaven district from the earliest days of white settlement. It contains numerous references to the local Aboriginal people.

J. V. S. Megaw: 'Excavations in the Royal National Park, New South Wales: a first series of radiocarbon dates from the Sydney district.' *Oceania*, 1965, volume 35, no 3, pp 252-7.

Includes dates from the Guraugung Cove site.

Poland Robinson. *The Men Who Sold His Dreaming: verbal narratives by contemporary Aborigines*, Curlewong Press, Sydney, 1995, 144pp.

Includes the following South Coast stories by Percy Mumbulla of Wallaga Lake (son of 'King' Jacky Mumbulla), and David Carpenter of Eurobodalla:

"	The Whalers	Percy Mumbulla
"	Gold and Grog and Pretty Stones	"
"	The Bugeen	"
"	The Surprise Attack	"
"	Jarrangull	"
"	Bundoola, the King of the Sea	David Carpenter

See also under Dreaming Stories section.

1966

W.G. McDonald: *Murder at the Red Hole 1828*, Illawarra Historical Society, Wollongong, 1966.

Discusses the role played by Charley Hooks, a Five Islands Aborigine, in finding the body of a murdered convict in 1828, and his part in the subsequent trial whereby he gave written testimony.

J.V.S. Megaw: 'Report on excavations in the south Sydney district, 1964-5.' *Australian Institute of Aboriginal Studies Newsletter*, Canberra, 1966, volume 2, no 3, pp 4-15.

Describes results of archaeological investigations at Camakurrang Cove, in the Royal National Park.

J.V.S. Megaw and R.V.S. Wright: 'The excavation of an Aboriginal rock shelter on Gympas Bay, Port Hacking, New South Wales.' *Archaeology and Physical Anthropology in Oceania*, 1966, volume 1, no 1, pp 23-50.

A.P. Nipperd and J.V.S. Megaw: 'Note on the discovery of a core of horsehoof type at Wattamolla, New South Wales.' *Manildra*, 1966, volume 6, no 6, pp 359-62.

Kangaroo Valley

W.A. Bayley: *Kangaroo Valley*, Kangaroo Valley Historical Society, 1995.

This local history of the Kangaroo Valley region of New South Wales contains the following account of the Aborigines:

...It was in the verdant undergrowth growing so prolifically in the fertile soil thus laid down (in Kangaroo Valley) that the kangaroos from which the valley took its name abounded in vast numbers until the arrival of the white men, to form much of the food of the aborigines who moved through the valley as time went by.

Native Tribes

In the dawn of Australian exploration the Kangaroo Valley, or as it was first known to white men, the Kangaroo Ground, was, as one early writer termed it, wrote Reuben King, the "Blackman's Paradise."

"There was ample shelter in the many caves, and under the overhanging rocks around the great sandstone walls, kangaroos, wallabies, opossums and native birds were plentiful, whilst the Kangaroo River and its tributaries abounded with fish and eels, and along the river banks lived real colonies of goannas.

"The tribe occupying the Kangaroo Ground is said to have numbered between two and three hundred; it was customary among the tribes in different parts of the country to visit each other, as at Kingman's - the meeting place - south of Milton a tribe from the tablelands would meet one or other of the coastal tribes, and after internecine for a few days, would return to its own hunting grounds.

"The story persists in Kangaroo Valley," writes J.L.Nugent "that the name Kangaroo Ground was given because the aborigines had used the valley as a game reserve.

"There were two tribes in the valley after white men came. One was called the Bemima tribe and was camped in Timbiana bush, where a stone still exists marked by the sharpening of the axes and spears.

"The tribe was later moved to the Barrangany side of the river, the wife of the chief being buried near the camping ground by the bridge.

"The chief of the other tribe which was camped at the foot of Chittick's farm at the river was called 'King Fisherman Johnny' and wore a brass plate around his neck with his name on it. His wife was called 'Teresa Bundy'. Huts were built by the Government for that tribe at their camp from which a road ran through Osborne's and Bomer's properties to the main road. The blacks later moved to the Shepherds River.

"They made a living by making brooms and hats from cabbage tree leaves, selling them to stockholders in the district. They also sold fish and honey. They caught the fish by damming the river and trapping the fish in the pools thus made. Around the rivers and creeks in the valley it is often possible to pick up a blackswallow's axe head or hammer to this day.

"On top of Cambswams Mountain at a place called Red Rocks near Brown's Mountain there still remain many evidences of the life of the aborigines. Drawings and places where they sharpened their weapons are still to be seen.

Aboriginal Folk Lore

It has been recorded that a tribe would trek a long distance to hear the "wail" or new song of another tribe. On one occasion in the thirties of the nineteenth century forty picked male blacks, each with one tooth knocked out, are said to have set off in military fashion from the Kangaroo Ground for the Compastures near Camden to hear a new song or wail which had been composed by the tribe at that centre.

R.J. Lampert: 'An excavation at Durras North, New South Wales.' *Archaeology and Physical Anthropology in Oceania*, 1966, volume 1, pp 83-118

Presents the results of an archaeological investigation at Durras Lakes, north of Salemans Bay.

K. Jaricot: 'Relics of the past.' *The Gazette*, Port Kembla, Christmas, 1966, pp 6-10

G.N. O'Grady, G.F. & F.M. Voegelin: 'Languages of the world: Indo-Pacific Fascicle 8a.' *Anthropological Linguistics*, 1966, volume 8, no 2, pp 1-197.

Discusses Ilawarra and South Coast languages

1967

A Federal Referendum is held and Australians decide to grant the Aboriginal people the right to vote

Shoalhaven Cave Paintings

March 1967. (H.S. Gullerki) Article on the origin of certain cave paintings at Shoalhaven, which Lawrence Hargraves in 1857 stated had been placed there by the Spanish explorer Lope de Vega and his crew in 1597.

...A certain Mr Walter Hull sent (Lawrence Hargraves) a photograph showing "a number of silhouette 'hands' on an igneous rock face on the Shoalhaven River; these have been there to the memory of the oldest inhabitant, no Aboriginal will go near them."

According to Mr Hull, there were a number of other "isolated hands, 1, 2 or 3, not more, in various secluded caves in the district. You will understand these 'hands' are not carved, but are painted with some pigment that has withstood the weather for some hundreds of years....The local (Shoalhaven) black's explanation is rather good, he said that the dorel was washed down the river in a flood and got caught in the cave and tried to climb up the side of the cave to escape the rising waters and his hands being (of course) red had left the marks on the rocks that we now see.

P.J.F. Courts: 'Coastal Dune and field archaeology in S.E. Australia.' *Archaeology and Physical Anthropology in Oceania*, 1967, volume 2, no 1, pp 28-34.

J.V.S. Megaw: 'Radiocarbon Dates from Camacurung Cove, N.S.W.' *Australian Institute of Aboriginal Studies Newsletter*, Canberra, 1967, volume 2, no 5, pp 26-30.

1966

A.P. Flanagan, *The International Aboriginal Cricketers v. Illawarra*, Illawarra Historical Society, Wollongong, 1966, 16pp.

An account of the visit to Illawarra by the Aboriginal cricket team during April and November 1967. Refer also under that date.

Roland Robinson, *Wardjine, Children of the Dreamtime: Aboriginal Myths and Legends*, Jacaranda Press, Queensland, 1966.

Contains the following South Coast stories, retold in an abbreviated form for a juvenile market:

- * The Whale and the Native Boar
- * The Lynx Bird
- * The Travellers
- * The Kangaroo Man
- * The Wild Women
- * The God of Billy Bulloo

Reference is also made to Percy Mumbulla, of Wallaga Lake, and his totem. See also under Dreaming Stories-section.

Aldo Massola, *Bunjil Cave: Myths, Legends and Superstitions of the Aborigines of South-East Australia*, Lansdowne Press, Melbourne, 1966.

Though this book mainly deals with the Aboriginal tribes of eastern Victoria, it is of relevance to our study as a number of far South Coast Aborigines migrated to this area with the encroachment of white settlement during the nineteenth century, and stories and songs were often shared / similar amongst neighbouring tribes.

R Lawrence, *Aboriginal Habitat and Economy*, Occasional Paper No 8, Department of Geography, Australian National University, Canberra, 1966.

Janet Mathews, 'Salvage Work in South-eastern New South Wales', *Australian Institute of Aboriginal Studies Newsletter*, Canberra, 1966, volume 2, no 9, pp 5-6.

Brief report of her investigations on the South Coast.

1969

August 1969: The Shoalhaven Shire Aboriginal Welfare Committee conducts a seminar at Nowra.

Sandra Bowdler: 'Bass Point - the excavation of a south-east Australian shell midden showing cultural and economic exchange.' B.A. (Hons.) thesis, Department of Anthropology, University of Sydney, 1969.

R. Lawrence: 'New South Wales Coastal Aborigines - hunters or fishermen', manuscript, Australian Institute of Aboriginal Studies, Canberra, 1969.

D.F. Branagan and J.V.S. Mogaw: 'The Lithology of a coastal Aboriginal settlement at Cumacurang, N.S.W.' *Archaeology and Physical Anthropology in Oceania*, 1969, volume 4, no. 1, pp. 1-17.

Cumacurang is a small cove just south of Wollamoolie.

L.R. Marchant: *A List of French Naval Records and Illustrations Relating to Australian and Tasmanian Aborigines, 1771 to 1828*, Australian Aboriginal Studies No 21, Bibliography Series No 4, Australian Institute of Aboriginal Studies, Canberra, 1969.

Of relevance to Illawarra and the South Coast are the manuscript and pictorial records of Dumont d'Urville's visit to Jarvis Bay during November 1829 - see further description under that date.

1970

A. Capell: 'Aboriginal languages in the South Central Coast, New South Wales - Fresh Discoveries.' *Oceanic*, 1970, 41, pp. 20-27.

R.J. Lambert and G.E. Turnbull: 'The manufacture of shell fish hooks on the south coast of New South Wales.' *Masked*, 1970, volume 7, no. 4, pp. 312-3.

Rea Gilroy: 'Tracing pre-Captain Cook explorers.' *Origin*, 1970, volume 2, no. 2, pp. 4-5.

D.J. Mulvaney: 'The Anthropologist as Tribal Elder' *Manukia*, 1970, volume 7, pp 205-217.

This article includes details of A.W. Howell's relationship with the 'Yuin' tribe of the South Coast, of which he was made a tribal elder.

J.P.M. Long: *Aboriginal Settlements: A Survey of Institutional Communities in Eastern Australia*, Australian National University Press, Canberra, 1970.

W.J. & L.F. Gates: *A Revised Linguistic Survey of Australia*, Australian Aboriginal Studies No 33, Linguistic Series No 12, Australian Institute of Aboriginal Studies, Canberra, 1970.

S.L. Johnstone: 'The New South Wales Government Policy Towards Aborigines 1880 to 1900' Master of Arts thesis, Sydney University, 1970.

Roland Robinson: *Aborigines, and other Aboriginal Poems*, Angus and Robertson, Sydney, 1970.

Includes the following poems by the Aborigines Percy Mumbulla and Billy Bamboo, of Wallaga Lake:

"	Jarungull	Percy Mumbulla
"	Boos	"
"	Captain Cook	"
"	The Battle of Wallaga Lake	"
"	The Surprise Attack	"
"	Jacky Jacky	"
"	Billy Bamboo	Billy Bamboo

See also under Creaming Stones section.

1971

R.J. Lintipert: 'Coastal Aborigines of South East Australia' *Aboriginal Man and Environment in Australia*, (D.J. Mulvaney & J. Gulson, editors), Australian National University, Canberra, 1971, pp 114-132.

R.J.Lampben. 'Burrill Lake and Curramong - Coastal sites in southeastern New South Wales.' *Temp Australia*, Canberra, 1971, Number 1.

Describes archaeological investigations carried out at Burrill Lake, near Ulladulla, and at Curramong.

Aldo Massola. *The Aborigines of South-eastern Australia - As They Were*, Heinemann, Melbourne, 1971, 166pp.

This book mainly deals with the Aborigines of eastern Victoria, and is therefore significant in studies of the Aborigines of the far South Coast of New South Wales.

S Sullivan. *Wollaga Lake Aboriginal Sites*, Report to the National Parks and Wildlife Service, Sydney, 1971.

G Power. 'The Process of the year - towards a model of protohistoric economic life in the New South Wales central and south coast.' B.A. (Hons.) thesis, Department of Anthropology, University of Sydney, 1971.

M.H. Walker. *Come Wind, Come Weather*, Melbourne, 1971.

Biography of the anthropologist A.W.Hewitt, including details of his contacts with the South Coast Aborigines.

R.M.W. Dixon. 'Field Notes, Nowra, 28 January 1971.' *Australian Institute of Aboriginal Studies*, Canberra.

Includes an interview with Frank Mumbler.

1972

S.Wurm. *Languages of Australia and Tasmania*, Mouton, The Hague, 1972.

Refers to Illawarra and South Coast languages.

1973

R.J. Lambert & F. Sanders: 'Plants and Men on the Besocroft Peninsula,' *Maskinf*, 1973, volume 9, pp.98-106

The Besocroft Peninsula is located on the northern side of Jarvis Bay. This article also includes reminiscences from a local Aborigine

R.J. Lambert: 'The Aboriginal middens of Jarvis Bay', *Jarvis Bay - The Future*, Australian Littoral Society, New South Wales branch, 1973, pp 27-33

J.L.M. Dawson: 'Attitude Change and Conflict', *The Psychology of Aboriginal Australians*, Kearney, Lacey & Davidson, Sydney, 1973

W.A. Bayliff: *Behind Broulas*, Central South Coast, New South Wales, Monays, 1973, 142pp.

This history of the Broulas (St Vincent) region includes a number of references to the local Aborigines, for example:

...The total Aboriginal population of the district including "Bowdilly", "Bergalar", and Gundry was given in 1842 as 159. J.Lambes, Commissioner for Lands in "Maneroo" suggested the establishment of schools for Aboriginal children in the district in a letter to the Colonial Secretary Thomas when he wrote, "The tribes belonging to the Coast, situated between Morays River and Twofold Bay, who have come much more in contact with the settlers than those in other parts of the district appear to wish that the children were taught to read and write."

The Aborigines were of unsettled habits: although some assisted in haymaking, reaping and sheepwasting, they were undependable as a means of supplying labour, a shortage of which was being felt. Their numbers, too, decreased rapidly. Some moved to Glensland and others succumbed to influenza. At the end of 1844 the total Aboriginal population of Gundry, "Bergalar", and "Bowdilly" was 34 and by 1849 only 13 Aborigines remained in the district.

A traveller writing of his journey through the district described some Aborigines he saw: "They were painted with red, yellow and white streaks, especially on the face, and the appearance of some of them was abundantly ghastly and terrible. They said they were going to have a fight" (p.26)

1974

N.B. Tindale: *Aboriginal Tribes of Australia*, University of California Press, Berkeley, 1974.

Tindale's book and associated maps, propose names for a number of Illawarra and South Coast Aboriginal tribes - covering the area along the mountain ranges between Campbelltown and Berrima, and down the south coast of New South Wales from Botany Bay to Cape Howe.

Tindale's allocation of tribal names is based on references dating from the earliest days of white settlement (1788), and are widely used by students of Australian Aboriginal Studies. The following names and descriptions are a summary of those given in his book:

* **Tharawal**

Location: From south side of Botany Bay and Port Hacking to north of Shoalhaven River, inland to Campbelltown and Camden

Alternative names: Darawal, Tunwali, Thundwal, Thurnawal, Tunwal, Tunusul, Tamutul, Tusuwul, Ta-ga-ry, Five Islands tribe

* **Wodi Wodi**

Location: North of Shoalhaven River to Wollongong, Illawarra district. (The Wodi-Wodi area lies within the Tharawal area).

Alternative names: Woddi Woddi, Illawarra

* **Gundungara**

Location: At Goulburn and Berrima, north along the Nepean and Wollondilly Rivers to about Camden

Alternative names: Gundungura, Gundungari, Gundarona, Gumagunga, Gumagong

* **Ngunawal**

Location: Queanbeyan to Yass, Tumut to Boorowa, and east to beyond Goulburn, on highlands west of the Shoalhaven River.

Alternative names: Ngunawal, Ngoonawal, Woonawal, Nungawal, Yarr, Yass tribe, Lake George tribe, Molonglo tribe

* **Wandandian**

Location: Uladulla to Shoalhaven River and Nowra.

Alternative names: Tharumba, Kurlak-pun, Mumyigara, Jemba Bay tribe

* **Walbanga**

Location: Cape Diomedea north to near Uladulla; at Braidwood, Ansluen, and Moruya, inland on the Shoalhaven River.

Alternative names: Thurga, Thoonga, Bageellmanj, Baggala, Moruya tribe

* **Djiringanj**

Location: From Cape Diomedea (Kajar) south to beyond Bega, inland to the scarp of the Dividing Range east of Nimmitabel.

Alternative names: Dyringas, Jorngin, Yui (in part).

Thaui

Location: From north of Morimbula south to Green Cape, west to the scarp of the Dividing Range.

These people were divided into two groups, the Katungal (sea coast people), and the Bolantal or Paientara (Jamaheki people) those who lived in the forest. The Twofold Bay people were called the Nuliker.

Alternative names: Thaui, Thauiro, Thurga, Thoorga, Durga, Dhurga, Tadara-mung, Guyenagel, Muring, Katungal, Paientara.

W.G. McDonald: 'Some Notes on Aboriginal Place Names' *Newman Historical Society Bulletin*, Wollongong, December 1974

This article references the list of Aboriginal place names compiled in 1896 by George Thomson - refer under that date.

J.V.S. Megaw: *The Recent Archaeology of the Sydney District*, Sydney, 1974.

L.E. Threlkeld: *Australian Reminiscences & Papers, 1824-55*, (N.Gunson, editor), Australian Institute of Aboriginal Studies, Canberra, 1974, 2 volumes.

H.H.W. Rees: 'Aborigines and colonists - Aborigines and colonial society in New South Wales in the 1830s and 1840 s', Sydney University Press, Sydney, 1974, 254pp

R.J. Lambert & P.J. Hughes: 'Sea level change and Aboriginal coastal adaptations in southern New South Wales', *Archaeology and Physical Anthropology in Oceania*, 1974, volume 8, no 3, pp 226-35

Sherman Bone: *Aborigines in White Australia*, Heinemann Educational Books, South Yarra, 1974.

A documentary history of the European attitudes affecting official policy in relation to the Australian Aborigine between 1697-1873

Geoffrey Dutton: *White on Black - The Australian Aborigines Portrayed in Art*, Macmillan, South Melbourne, 1974, 168pp.

Contains references to a number of works portraying Ilawarra and South Coast Aborigines, including those by de Sanson (1822), Rodius (1834), and Brierly (1940s).

1875

R.H. Mathews

A.P. Elkin: 'R.H. Mathews: His Contribution to Aboriginal Studies,' *Oceania*, volume 46, 1975, pp 1-24, 126-152, 206-234

Biographical study of the anthropologist R.H. Mathews

Edgar Beale: 'The giant figure and the Aborigines,' *NSW Bulletin*, Wollongong, April 1975

Discusses the significance of the large figure of a Figure to the Ilawarra Aborigines, based on notes recorded by Reverend Clarke in 1845. Refer also under Clarke - 1840

Stan Thomas: *The Town at the Crossroads - A story of Albion Park, Albion Park, 1975.*

Though basically a local history, this book contains a number of references to the local Aborigines. The following are excerpts:

In the early days the Addison's farmed at Bass Point. The local tribe spent the summer on the Point.

Several local places were related to

Place	Word	Meaning
Kinahooka	Kulita	Native meeting place
Tallawara	Talla	Curious-fish
Native Dog Hill	Warrigal	Native dog
Mount Kembla	Digumbi	Awallaby
Mount Keira	Djara	Wild turkey
Bull	Mooloono	Turkey and warrigals
Minnamatta	-	Sharks come in
Kiama	-	Broad-leaf fig tree

R Kelly: *Investigations of Aboriginal sites in the Wallaga Lake area of New South Wales*, Report to the National Parks and Wildlife Service, Sydney, 1975.

E Fink, 'Report on the Aboriginal community of Wreck Bay, Australian Capital Territory' Bachelor of Architecture thesis, University of New South Wales, Kensington, 1975.

Colin Tatz (editor), *Black Viewpoints*, Australia and New Zealand Press Co., Sydney, 1975

Includes reminiscences by Chica Dixon re his childhood at Wallaga Lake.

Brian Grace, 'Harry Pennth - A Life's Dream Come True' *Aboriginal News*, Canberra, February 1975, volume 1, number 11, pp 6-7.

Brief biography of Harry Pennth of Wallaga Lake, a descendant of the Brooker and Waugunyah tribes

M. Collier, 'Cemetery Point (Jervis Bay) - The Analysis and Economic Interpretation of a Midden', B.A. (Hons) thesis, Australian National University, Canberra, 1975.

1976

D K Eades, *The Dhawal and Dhurga Languages of the New South Wales South Coast*, Australian Institute of Aboriginal Studies, Australian National University, Canberra, 1976

This book contains a detailed history and study of the languages spoken by the South Coast Aborigines, plus a comprehensive bibliography

Eades comes to the conclusion that Dhawal was spoken along the New South Wales coast from Botany Bay to Nowra, whilst Dhurga was spoken from Jervis Bay south to Wallaga Lake

C Haugh & W Goldstein, *The Aborigines of New South Wales*, National Parks and Wildlife Service, Sydney, 1976

M E Sullivan, 'Archaeological occupation site locations on the south coast of New South Wales' *Archaeology and Physical Anthropology in Oceania*, 1976, volume 11, part 1, pp 56-66.

G Palmer: 'The process of the year among Aborigines of the central and south coast of New South Wales' *Archaeology and Physical Anthropology in Oceania*, 1976, volume 11, pp.188-208.

S Boedon: 'Hook, line and dilly bag - an interpretation of an Australian shell midden' *Manukoa*, 1976, volume 10, pp.248-253.

Discusses the Bass Point midden - refer also under 1999.

P Bindon: 'The Devil's Hands' B.A. (Hons.) thesis, Department of Prehistory and Anthropology, Australian National University, Canberra, 1976.

Refers to the famous 'Devil's Hands' Aboriginal cave paintings of the Shoalhaven.

V Attenbrow: 'Aboriginal subsistence economy on the far south coast of New South Wales' B.A. (Hons.) thesis, Department of Anthropology, University of Sydney, 1976.

A Ross: 'Inter-tribal contacts - What the First Fleet saw' B.A. (Hons.) thesis, Department of Anthropology, University of Sydney, 1976.

Josephine Flood: 'Man and ecology in the highlands of southeastern Australia: a case study,' in Nicholas Peterson (editor), *Tribes and Boundaries in Australia*, Australian Institute of Aboriginal Studies, Canberra, 1978.

Roland Robinson: *The Shifts of Sands - An Autobiography 1852-82*, Macmillan, Sydney, 1976.

Includes a chapter entitled 'My Friend Percy Mumbulla', of Worriga Lake. See also under Dreaming Stories section.

1877

P.J. Hughes: 'A Geomorphological Interpretation of Selected Sites in southern coastal New South Wales' PhD thesis, Department of Geography, University of New South Wales, Kensington, 1877.

Five sites were included in the study.

- 1 Burrill Lagoon - coastal sandstone shelter
- 2-3 Currumbong - coastal sandstone shelters
- 4 Sassafras - inland sandstone shelter
- 5 Bass Point - shell midden

For an abstract of the results refer under Hughes, 1985.

R.M. & C.H. Berndt: *The World of the First Australians*, Ure Smith, Sydney, 1977, pp 55-57

A general introductory text to Aboriginal Australia.

M.B. Sullivan: *Aboriginal Sites of the Shoreside Peninsula*, Conservation Memorandum No 5, Conservation & Agricultural Branch, Department of the Capital Territory, Canberra, 1977

Shoreside Peninsula is located on the southern side of Jarvis Bay

R.H.B. Barr: 'Some theoretical and practical aspects of midden sampling as applied to a site at St Georges Basin' B.A. (Hons.) thesis, Department of Prehistory and Anthropology, Australian National University, Canberra, 1977.

Fergus Robinson: *The Black Resistance - an introduction to the history of the Aborigines struggle against British Colonisation*, Widescope International, Camperwell, Victoria, 1977, 137pp

S Bowdler: 'The coastal colonisation of Australia', in J.Allen, J.Golson, & R Jones (editors), *Sunda and Sahul: Prehistoric studies in Southeast Asia, Melanesia, and Australia*, Academic Press, London, 1977, pp.205-48.

J.P. White: 'An Archaeological Survey of Beecroft Peninsula' Report to the National Parks and Wildlife Service, Department of Prehistory, University of Sydney, 1977.

1978

P.J. Hughes & M.B. Sullivan: *A Preliminary Archaeological survey of the Five Forests, south coast New South Wales*, Report to the National Parks and Wildlife Service, Sydney, 1978.

R Kelly: *Investigation of sites of significance to the descendants of the Yuh'ubel people in the areas of the Five Forests on the south coast of New South Wales*, Report to the National Parks and Wildlife Service, Sydney, 1978.

R.G. Castle & J.S. Hagen: *Aboriginal work and society on the far South Coast*, Labour History Seminar, Canberra, 1978.

Terry Fox: *A History of Aboriginal People of Rosaby Park, Ngara, 1979*. Authorized by Elders of the Jaminge Tribal Council, Tintinjala. Reproduced in Tentangala University of Wollongong, May 1978, no 4, pp 10-12, maps, partially reproduced in *Land Claims in New South Wales*, Sydney, 1981.

J Griffiths: *A History of Kangaroo Valley*, Kangaroo Valley Historical Society, 1978, pp 7-11.

Contains a brief history of the Kangaroo Valley Aborigines from earliest times until about 1900.

M.E. Sullivan: 'Archaeological and historical sites', in P.M. Fleming & J. Stokes (editors), *Land Use on the South Coast of New South Wales*, CSIRO, Melbourne, 1978.

Various: 'A national domain for rest and recreation: a history of Royal National Park', *Annual Report of the National Parks & Wildlife Service of New South Wales*, Sydney, 1978, pp 4-10.

Buacomb, Eve: *Artists in Early Australia and Their Portraits*, Eureka Research Press, Sydney, 1976.

Includes reproductions of early Aboriginal portraits by artists such as C. Rodius and W.H. Foreyough.

1979

Keth Wilby: *When the Sky Fell Down - The Destruction of the Aboriginal Tribes of the Sydney Region 1788-1850s*, Collins, Sydney, 1979.

An important study of the effects of the white invasion on the Aboriginal people of Sydney and adjacent areas.

I. Andrews: 'Kinship and community at Wreck Bay.' B.A. (Hons.) thesis, Department of Prehistory and Anthropology, Australian National University, Canberra, 1979

Ann T. Nugent: 'The incorporation of near extinct Aboriginal languages into the curriculum of Jervis Bay Primary School.' *Aboriginal Child Schooling*, 1979, volume 7, part 5.

A. Nugent: 'Submission in response to 'Jervis Bay Nature Reserve: Draft Development and Management Plan', unpublished manuscript, Australian Institute of Aboriginal Studies, 1979

A. McConnell: 'Archaeological Survey of the Currumbong Boat Ramp Area.' Report to the National Parks and Wildlife Service, Queensland, 1979

M. Sullivan: 'Assessment of Shell Midden at Whale Point, Currumbong.' Report to the National Parks and Wildlife Service, Queensland, 1979.

D. Barwick, M. Mace and T. Stannage (editors): *Handbook for Aboriginal and Islander History*, Aboriginal History, Canberra, 1979, 187pp.

This guide to all aspects of Australian Aboriginal and Islander historical studies also includes an article on 'Keene studies: records of the South Coast Yarn walkabout' by Guboo Ted Thomas (pp 147-9).

1980

Caryl Sefton, *Aboriginal Cultural Resources Study - Illawarra Region*, New South Wales Department of the Environment and Planning, Sydney, 1981, 94pp+map

Syd Long: *Back to Bellerbibi - Corral, Corral*, Corral, 1980, pp.7-8.

Contains a brief article on the early Aboriginal inhabitants of the Bellerbibi area of northern Illawarra, written by Caryl Sefton

Caryl Sifton: 'Archaeological survey of West Cliff Extended Proposed Shells 3 and 4' Unpublished report for Kembla Coal and Coke Pty. Ltd., 1980.

Caryl Sifton: 'Archaeological survey of proposed transmission line easement from Waddiarn Road to West Cliff Extended' Unpublished report for Kembla Coal and Coke Pty. Ltd., 1980.

Wes Stacey & Gulseo Ted Thomas: *Mumbulla - Spiritual - Contact*, Canberra, 1989.

Photographic essay conveying the spiritual significance of Mumbulla Mountain to the local Aborigines. See also *The Canberra Times*, 18 September 1979.

H.J. Gibbney: *Eurobodalla, Library of Australian History*, Sydney, 1983.

A detailed local history containing numerous references to the original Aboriginal inhabitants of the Eurobodalla district, situated on the New South Wales south coast between Batemans Bay and Bega.

Michael Callaghan: 'Some previously unconsidered environmental factors of relevance to South Coast prehistory' *Australian Archaeology*, No 11, December 1980, pp 43-49.

P.J. Hughes: 'Thesis Abstract - The geomorphology of archaeological sites on the south coast of New South Wales' *Australian Archaeology*, No 11, December 1980, pp 50-52.

P.J. Hughes and V. Dychadze: 'Radiocarbon dates from archaeological sites on the south coast of New South Wales and the use of age-depth curves' *Occasional Papers in Prehistory*, No 1, Department of Prehistory, Research School of Pacific Studies, Australian National University, Canberra, 1980.

A. Blackwell: *Oh, I do like to be beside the Seaside - A Report on Excavations at Bowen Island, Jervis Bay, Australian National University, Canberra, 1983*

1981

Caryl Sefan. 'Archaeological survey of proposed drill sites and related access tracks in the O'Hare Catchment Area and Wedderburn State Forest.' Unpublished report to Clutha Development Pty Ltd., 1981.

Brian J. Egloff. *Mumbulla Mountain - An Anthropological and Archaeological Investigation*, Occasional Paper No 4, National Parks and Wildlife Service, Sydney, 1981, 72pp.

Brian J. Egloff. *An Aboriginal Fishing Community*, Australian Institute of Aboriginal Studies, Canberra, 1981, 52pp.

A brief history of the Wreck Bay Aboriginal community

Various authors. *Land Claims in New South Wales*, New South Wales Aboriginal Land Council, Sydney, May 1981

Includes copies of Aboriginal submissions for land at Roseby Park, News, Wallaga Lake, and Redella.

V. Attenbrow & T. Hegelbreich. 'Lucas Heights Waste Disposal Depot (Proposed Extensions) Aboriginal Sites in Bardonia Creek.' Unpublished report for the Metropolitan Waste Disposal Authority, Sydney, 1981.

D. Byrne. *Archaeological Survey of Wandella - Dangir - Narrogon District*. Environmental Impact Statement, Forestry Commission of New South Wales, Sydney, 1981.

T. Cook. *Aboriginal Australians - A Preliminary Chronology*, New South Wales Department of Education, Sydney, 1981, 21pp.

Though not specifically treating the Illawarra region, this chronology is nevertheless useful and relevant.

Sandra Bowdler. 'Hunters in the highlands: Aboriginal adaptations in eastern Australian uplands.' *Archaeology in Oceania*, 1981, volume 16, no 2, pp 89-111.

P.J. Hughes and M.E. Sullivan, 'Aboriginal burning and Holocene geomorphic events in eastern New South Wales,' *Search*, 1991, volume 12, no. 8, pp 277-8.

1362

Caryl Sifton, 'Archaeological survey of proposed Mining Purposes Lease Application 'Wodderburn Area,' Unpublished report to Clutha Development Pty. Ltd., 1982

H Brayshaw, 'Preliminary archaeological survey of dam site, haul road, washery and waste disposal area, Woadkill' Unpublished report to Fombla Coal and Coke Pty. Ltd., 1982

Terry O'Toole, 'Under the Humble Race, Class, and the State in the Housing Problems of Urban Blacks in Wollongong,' B.A.(hons) thesis, Department of Sociology, Wollongong University, November 1982, 161pp

P.J. Hughes & R.J. Lampert, 'Prehistoric population change in southern coastal New South Wales', in S Bowdler (ed) *Coastal Archaeology in Eastern Australia*, Department of Prehistory, Research School of Pacific Studies, Australian National University, Canberra, 1982

Henry Reynolds: *The Other Side of the Frontier - Aboriginal resistance to the European Invasion of Australia*, Pelican, Victoria, 1982, 255pp.

A landmark work, detailing the Aboriginal resistance to the white invasion. Though not specifically about Illawarra Aborigines, it is none the less relevant, portraying white attitudes towards, and mistreatment of, Aborigines during the nineteenth century

R.G. Antill: *Settlement in the South - A record of the discovery, exploration and settlement of the Shoalhaven River Basin, 1802-1882* Weston & Co., Katoomba, 1982

This local history contains numerous references to the Aborigines of Shoalhaven through the nineteenth and twentieth centuries, along with details of recent archaeological investigations in the area. Pages 71, 85, 154, 157, 234-7, 261, 270, 288, 329-333.

J. Watkins: Samuel Elyard - Landscape Painter and Photographer, 1817 - 1910 Shoalhaven City Council, Nowra, 1982

Samuel Elyard was resident at Nowra from 1869-1910, and during that period painted a number of watercolours with Aboriginal themes, of which the following are reproduced in this exhibition catalogue

- * Gungah n.d.
- * Native Gungah Jan. 71
- * Aboriginal Corroboree 1890

R.D. Castle and J.S. Hagan: 'Aboriginal Unemployment in Rural New South Wales 1883-1982', *Unemployment in the 80's Conference Papers*, Wollongong University, 10 July 1982

A. Blackwell: *An archaeological investigation of the Proposed Rural Sub-division , Lot 244, Lakeville Parade, Supper inlet*, 1982

A. Blackwell: 'Bowen Island - further evidence for economic change on the South Coast of New South Wales', in S. Bowdler (editor) *Coastal Archaeology in Eastern Australia*, Australian National University, Canberra, 1982

A. Blackwell, M. Spriggs, & M. Sullivan: *Archaeological investigation at HMS Cronwell, Jarvis Bay*, Report for Cox and Partners, Sydney, 1982

M. Sullivan: 'Jarvis Bay Proposed Subdivision - Report on Archaeological Sites' National Parks and Wildlife Service, Sydney, 1982

1993

Caryl Sifton: 'Prehistory - The Aboriginal Heritage', in S. Dovers (editor) *Illawarra Heritage*, Environmental Heritage Committee, Wollongong, 1993, pp.32-38

A 5 page introduction to the surviving Aboriginal relics of Illawarra, including colour photographs of rock carvings and other archaeological sites.

H Grayshaw, C Selton and S McIntyre 'Archaeological investigations in the Western Valley above Coalcliff, NSW.' Unpublished report for Coal Development Services (Pty. Ltd. , 1983

C Selton: 'Archaeological Survey of Proposed Bull No 4 Shaft and Associated Utility Routes.' Unpublished report for BHP Pty. Ltd. , 1983

Sandra Bowdler: *Aboriginal Sites on the Crown-land lands of New South Wales*, Report to the Forestry Commission of New South Wales, Sydney, 1983, 95pp

Brian J. Egloff & D Byrne: *The Five Forests - An Archaeological and Anthropological Investigation*, New South Wales National Parks and Wildlife Service, Sydney, 1983, 2 volumes

Josephine Flood: *Archaeology of the Dreamtime* - Collins, Sydney, 1983.

An introductory text to the study of the archaeology of Aboriginal Australia. Includes references to Illawarra and South Coast sites

K O'Brien: 'From Tuggerah to Charwell, Variation and Function within a regional art style' B.A. (Hons.) thesis, Australian National University, Canberra, 1983.

Noel Butlin: *Our Original Aggression - Aboriginal Populations of Southeastern Australia, 1788-1855*, Allen & Unwin, Sydney, 1983, 189pp

Professor Butlin argues that the combination of two major smallpox epidemics in New South Wales (in 1789 and 1829-31) plus the continuing effects of venereal diseases (introduced in 1788) decimated the Aboriginal populations of southeastern Australia to a degree not formerly recognized. Smallpox killed the Aborigines, and venereal diseases made them sterile and lowered birth rates. Whilst introduced diseases such as influenza also were devastating to the natives, smallpox and venereal diseases resulted in a major depopulation of Aboriginal Australia by 1830. Being so close to the settlement at Sydney, the Aboriginal people of Illawarra and the South Coast would have been severely affected by these factors

Professor Butlin suggests that a large portion - perhaps greater than 50% - of Australia's original Aboriginal population died from disease before even seeing a white man.

Sydney Prehistory Group. *In Search of the Gubukall - A Survey of Aboriginal Sites in the Campbelltown Area, South of Sydney*, National Parks and Wildlife Service, Sydney, 1983

M. J. Rowland: 'Aborigines and environment in holocene Australia: changing paradigms' *Australian Aboriginal Studies*, Canberra, 1983, number 2, pp 62-77

Summarises the findings of archaeologists and anthropologists with regards to the most recent 6000 years of Aboriginal life in Australia, including reference to Illawarra and the South Coast

John Kerr & Hugh Falkus: *From Sydney Cove to Duntroon, Gallenra, Richmond*, 1983, 128pp

Includes reproductions of paintings by Sophia Campbell taken at Illawarra in 1818, and portraying Aboriginal subjects. Refer under 1816 for listing

H.J. Gidney and N.G. Hoyer: *Taken at T2Ba - Photographs from the William Henry Corbett Collection, National Library of Australia, Canberra*, 1983

Includes a photograph of 'King Mamma of the Wallaga Lake Tribe', along with a number of other photographs of Aborigines from that district, taken during the 1880s

1994

J.Darbyshire & D.Allen: 'Aboriginal Prehistory', in *Land Between Two Rivers - A History and Pastoral Survey of Shellharbour Municipality*, Shellharbour Municipal Council, 1994

Reproduces photographs of King Mickey and Queen Rosa, c1860. King Mickey with his broadsword in 1893, and in Aboriginal camp at Minamums in 1890.

W Mitchell & G Sherington: *Growing Up in Illawarra*, University of Wollongong, Wollongong, 1994.

This book includes 6 pages on 'Tribal Families' of the Illawarra Aborigines

McGulgan, A: 'Aboriginal Reserves in New South Wales' *A Land Rights Research Act, Occasional Paper No 4*, New South Wales Ministry of Aboriginal Affairs, Sydney, 1994

The majority of Aboriginal reserves created during the nineteenth century were subsequently revoked or passed back to the Government early in the twentieth century.

Within this booklet references are made to the following Illawarra and South Coast Reserves:

- **Baleman's Bay**
 - a. Tonnage River, 40 acres - gazetted on 9 January 1894. Subsequently revoked
 - b. 8 acres 30 perches - gazetted on 19 July 1902. Revoked on 16 September 1927
- **Bega**
 - a. Cohen's Lake, 55 acres - granted during 1883. Subsequently revoked
 - b. 100 acres - granted during 1883. Subsequently revoked
 - c. 9 acres - gazetted on 6 March 1955. Subsequently revoked
- **Bermagui**
 - a. Hill Street, 2 rods 26 75 perches - gazetted on 23 October 1884
- **Bodalla (Eurobodalla)**
 - a. Turon Lake, 32 acres - gazetted on 22 November 1886. Cancelled on 7 September 1917
 - b. Turon River, 40 acres - gazetted on 19 October 1877. Revoked on 27 January 1922
 - c. Turon River, 56 acres 3 rods - gazetted on 19 October 1877. Revoked on 16 December 1914
 - d. Turon River, 40 acres - gazetted on 19 October 1877. Revoked on 23 May 1935
- **Bungaring**
 - a. Cox's River, 78 acres - gazetted on 23 December 1892. Revoked on 31 October 1924
- **Coomaditchie**
 - a. Shellharbour Road, Warrawong, 1 acres 23 perches - gazetted on 29 June 1902
- **Jervis Bay**
 - a. A reserve of 700 acres gazetted on 26 September 1881. Revoked on 18 February 1916
- **Kangaroo Valley**
 - a. A reserve of 370 acres was set aside in 1880. Subsequently revoked
- **Norwa**
 - a. The Seven Mile reserve, of 43 acres, was gazetted on 29 September 1899. Revoked on 25 January 1953

" **Primbbee**

a. Illawra Crescent, Primbbee, of 1 rood 27 perches, gazetted on 2 March 1935.

" **Roseby Park**

a. Reserve of 66 acres 22 rods, gazetted on 8 September 1901 and 16 December 1912.

" **Wallaga Lake**

a. 341 acres, gazetted on 13 June 1901. 21 acres revoked on 22 November 1903.

b. Snake Island, 27 acres 1 rood, gazetted on 4 July 1906. Revoked 26 November 1954.

c. Memman Island, 2.5 acres, gazetted on 3 March 1909. Revoked on 31 December 1931.

Denia Byrne: *The Mountains Call Me Back - A History of the Aborigines of the Forests of the Far South Coast of New South Wales*, Occasional Paper No 5. New South Wales Ministry of Aboriginal Affairs & National Parks and Wildlife Service, Sydney, 1984.

Caryl Salton: "Wasia Dapto Archaeological Potential Study." Unpublished report for Wollongong City Council, Wollongong, 1994.

M Koolff & J McDonald: "Archaeological Survey for Aboriginal Sites in the Upper Mill Creek area. An Alternative Site for the Lucas Heights waste disposal depot." Unpublished report for the Metropolitan Waste Disposal Authority, Sydney, 1994.

Hilary du Cros: "Burrill Lake Rockshelter - An early use of a research design in Australian prehistory." *Australian Archaeology*, No 19, December 1984, pp 1-7.

1995

M Walker: *Aboriginal Land Rights in NSW*, Blackbooks, Glebe, 1995, 180pp.

A well referenced general work, including details of the Mumbulla Mountain land rights battle.

M Korfli: 'Archaeological Investigations of Three Sites on Upper Mill Creek, near Lucas Heights, Sydney.' Unpublished report for the Metropolitan Waste Disposal Authority, Sydney, 1985.

J McDonald: 'Sydney Basin Aboriginal Heritage Study. Rock engravings and shelter sites. Stage 1.' Unpublished report to National Parks and Wildlife Service, Sydney, 1985.

J McDonald: 'Sydney Basin Aboriginal Heritage Study, Stage 1: Rock Engraving, Painting and Drawing Sites.' *Rock Art Research*, 1986, volume 2, part 2, pp 158-160.

James Miller: *Koori: A Will to Win: The Aborigines Resistance, Survival & Triumph of Black Australia*, Angus & Robertson, Sydney, 1988, 382pp.

An important work dealing with aspects of the tribal and family history of the Wonnarua people of the Hunter River Valley, though also detailing aspects of the general treatment of the Aborigines of New South Wales during the period 1788 to present, and therefore relevant.

Well referenced, with a comprehensive bibliography.

M. Tindler: 'Topographical Analysis of Aboriginal Sites on the New South Wales Coast', BA (Hons) thesis, Australian National University, Canberra, 1985.

1986

R Holcher, S Cane & A Lanks: 'An Archaeological Study of an Aboriginal Shell Midden at Shellharbour, New South Wales.' 1986.

C Sifton: 'Archaeological Survey of Proposed Above-Ground Coal Slurry Pipeline in the O'Hares Catchment.' Unpublished report for Kambria Coal and Coke Pty. Ltd., 1986.

C Sifton: 'Archaeological Survey of Proposed Wedderburn Coal Project.' Unpublished report for Kambria Coal and Coke Pty. Ltd., 1986.

S. Cane: 'A Report on a Visit to Archaeological Sites on the Beecroft Peninsula.' A report to the Jerrigah Aboriginal Community, Jervis Bay, 1996

S. Cane: 'An Archaeological and Anthropological Investigation of the Amusement Depot Complex in Jervis Bay, New South Wales.' Report to Department of Housing and Construction, ANU Archaeological Consultancies, ANUTECH Pty Ltd, Canberra, November 1996

S. Feary: 'Aboriginal Sites of Jervis Bay.' Unpublished Internal report for the National Parks and Wildlife Service, 1996

S. Feary: 'The Aboriginal cultural heritage of Jervis Bay', *NPA Bulletin*, Canberra, 1988, volume 24, pp 5-7

Nigel Parbury: *Survival - A History of Aboriginal Life in New South Wales*, Ministry of Aboriginal Affairs, Sydney, 1986, 160pp

A general introduction to the history of the struggle of the Aboriginal people of New South Wales, with numerous references to, and images of, those from Illawarra and the South Coast.

Rodney Lucas (editor): *Resources for Aboriginal Family History*, Australian Institute of Aboriginal Studies, Canberra, 1986, 123pp

1987

Various authors: *Noogaleek - Belonging to me: An Aboriginal Oral History*, Illawarra Aboriginal Education Consultative Group, 1987.

This book is a series of transcripts of oral history interviews with Illawarra Aborigines and white people associated with their struggle during the twentieth century.

It is the first such publication, and presents a vivid description of the plight of the local Aborigines of central Illawarra, especially those from the Hill 50 camp, in gaining social and economic justice. It also describes the more recent fights for land rights, housing, and education programs.

Primbée Writers Group. *Reflections of Primbée - The Lake Suburb*, NSW Department of Technical and Further Education, Primbée, 1987, 51pp

A collection of oral histories describing life at Primbée from the turn of the century. Includes isolated references to local Aboriginal people.

M. Dallas & K. Navin 'Archaeological Survey along the Southern Foreshore of Lake Illawarra and on Bexara, Picnic, Beregonie and Werrang Islands' Unpublished report to Shellharbour Municipal Council, 1987

C. Selton. 'Archaeological Study for the Helensburgh Urban Expansion Study.' Unpublished report to Wollongong City Council, 1987.

Alexander Stewart. *Reminiscences of Illawarra 1828-84*, Illawarra Historical Publications, Woonona, 1987

Stewart's reminiscences, originally published in 1884, make numerous references to the state and number of the Illawarra Aborigines upon his arrival in the district in 1828. See extracts under 1828.

Eric Wilentz. *Pemulway - The Rainbow Warrior*, Bantam, Sydney, 1987, 310pp.

A fictional account - though based on fact - of the great Aboriginal warrior Pemulway who led the opposition to the initial settlement of the British at Sydney in 1788, and continued the fight during the subsequent expansion, right up until 1802 when he was murdered by whites.

This book is a landmark work in portraying the other side of the white invasion of Australia, graphically pointing out that the Australian Aborigines did not willingly submit to the white invasion.

Henry Reynolds. *Frontier - Aborigines, Settlers, and Land*, Allen & Unwin, Sydney, 234pp.

The follow-up to *The Other Side of the Frontier*, 1982, this book is an important work on the Aboriginal resistance to the white invasion - though not specifically about Illawarra Aborigines, it is none the less relevant and recommended.

John Zakharow. 'A review of Aboriginal cultural factors for the Jarvis Bay area, New South Wales' Wetlands, Sydney, 1987, volume 6, no 2, pp.9-18.

W.H. Hilder: 'Historical Background', *Pigeon House and Beyond*, Buddawang Committee Publications, Earlwood, 1987

J.L. Kohn & R.J. Lambert: 'Hunters and Fishers in the Sydney region.' *Australians to 1788*, Fairfax, Syme & Weldon, Sydney, 1987, pp.342-385.

Various authors: *Message Stick*, Aboriginal Education Unit, University of Wollongong, 1987-9

In-house journal/bulletin for the University's Aboriginal Education Unit

A. Langer: 'An Archaeological Survey of the Jarvis Bay Quarry, South Coast, New South Wales.' Report for Shellharvest City Council, Nowra, ANUTech, Canberra, April 1987, 12pp

1988

Caryl Sifton: 'Site and Artifact Patterns on the Woronora Plateau' M.A. thesis, Department of Anthropology, University of Sydney, 1988

Caryl Sifton & Denise Doolan: 'Report on Investigation of a Midden at Ardroskey Park, Windang, City of Wollongong, including Assessment of Human Skeletal Remains.' Lake Illawarra Management Committee & Wollongong City Council, Wollongong, 1988

Cristina Franco: *The Illawarra & Environs - A Pictorial Survey*, (Exhibition Catalogue), Wollongong City Art Gallery, Wollongong, 1988

The exhibition included photographs of local Aboriginal rock paintings, plus the work of Mickey of Ulidjulla (c1888). One of Mickey's paintings is reproduced in the catalogue.

Helen Rosenman: *Dumont d'Urville - Two Voyages to the South Seas*, Melbourne University Press, Brunswick, 1988, 2 volumes.

D. Urville and his French expedition had visited Jarvis Bay during November 1825 (refer under 1825 this edition). This publication contains a translation of his account of the visit and meeting with the local Aborigines.

J Mulvaney & R Harcourt: *Cricket Walkabout - The Australian Aborigines in England*, 2nd edition, Macmillan, South Melbourne, 1998, 204pp.

An account of the Australian Aboriginal cricket team of the 1890s. The team visited Ilawarra during 1887. *Reference: Fleming, 1988*

Various authors: *La Perouse - the place, the people and the sea*, Aboriginal Studies Press, Canberra, 1988, 84pp.

This collection of writings and reminiscences by members of the Aboriginal community of La Perouse is of relevance to our study as the original community which formed in 1878 contained Aborigines from Ilawarra and the South Coast.

Peter Read: *A Hundred Years War: The Wiradjuri People and the State*, Australian National University Press, Canberra, 1988, 140pp.

An account of the struggle by the Wiradjuri people - who inhabit the area west of the Blue Mountains, from Dubbo south to Albury, and west to Griffith - to survive the white invasion and the inequities of the Aboriginal Protection Board. Of relevance to the Ilawarra and South Coast people.

Wayne Davis (editor): *West of the Murr, east of the Lach: Dapto, an oral history*, NSW Department of Technical and Further Education, 1988, 160pp.

Contains isolated references to Aborigines of the area.

Carol Liston: *A Bicentennial History of Campbelltown*, Campbelltown Municipal Council, Campbelltown, 1988.

Includes a section on the local Aboriginal people during the post contact period. See also Liston (1990).

Jerringa Land Council: 'Jerringa Land Claim - Beecroft Peninsula' Submission to the Premier and Minister for Aboriginal Affairs, New South Wales, 1988.

A. Linze & N. Fuller: 'An Archaeological Investigation of Ocean Outfall Pipeline Routes, Jarvis Bay, New South Wales' Report to Shoalhaven City Council, ANU Tech, Canberra, 1988.

1999

Peter Turbet: *The Aborigines of the Sydney District before 1788*, Kangaroo Press, Kenthurst, 1999, 160pp

A well-referenced, easy to read, general introduction to the coastal Aborigines of the region around Sydney, including many references to the customs and folklore of the Tharawal tribe of Ilawarra. A recommended introductory work to Aboriginal studies.

Isabel McBryde: *Guests of the Governor - Aboriginal Residents of the First Government House, The Friends of the First Government House Site*, Sydney, 1999, 82pp

Contains a detailed summary account of the well-known Aborigines of the Sydney region (such as Bennelong and Abassi) during the period 1788 to c 1814, with numerous portraits, topographic illustrations and maps. Also contains a few references to encounters with Ilawarra and South Coast Aborigines.

Henry Reynolds: *Dispossession - Black Australians and White Invaders*, Allen & Unwin, Sydney, 1999, 226pp

A collection of historical documents on aspects of conflict between Aborigines and the white invaders. Includes a photograph of King Mickey (p 117).

Various authors: *Old Pioneer's Reminiscences of Ilawarra*, Ilawarra Historical Publications, Woonona 1999, 176pp.

Compilation of reminiscences originally published in the *Ilawarra Mercury* during 1923-25. Contains numerous references to Ilawarra Aborigines from the early 1830s.

Various authors: *If I Remember Rightly - An Oral History of Port Kembla*, Port Kembla, 1999, 107pp

Contains isolated references to local Aboriginal residents of Port Kembla this century.

Heather Goodall: 'King Burrago and Local History: Writing Aborigines back into local history' *Bridging the Gap - Proceedings of the Royal Australian Historical Society's Annual Conference with Affiliated Societies*, 1998, Sydney, 1999, pp 40-48.

King Burragin was of the Burragoining Valley tribe. This article gives a concise history of the Burragoining Valley Aborigines from c.1660.

D.J. Mulvaney: 'On Mumbulla Mountain' *Encounters in Place: Outsiders and Aboriginal Australians, 1600-1985*, University of Queensland Press, St. Lucia, 1990, pp 220-224

Rachel Rodborough: *Throsby Park - An Account of the Throsby Family in Australia 1802-1848*, National Parks and Wildlife Service, Sydney, 1989, 170pp

Includes a biography of Charles Throsby (1771-1838), a friend of the Bang Bang and Cowpasture Aborigines during the early 1800s.

Red Ralche: *Seeing the Rainforests in 19th century Australia*, Rainforest Publishing, Sydney, 1989, 172pp

This profusely illustrated book contains numerous images of the Illawarra and South Coast rainforests, plus references to their use by the local Aborigines during the nineteenth century.

Roland Robinson: *The Nearest White Man Gets - Aboriginal narratives and poems of New South Wales collected by Roland Robinson*, Hale & Ironmonger, Sydney, 1989, 26pp

Includes re-tellings of the following dreaming stories from the New South Wales South Coast:

Story	Narrator
Bundoola, King of the Sea	David Carpenter
Billy Bamboo	Billy Bamboo
Adam Cooper Rites of Passage	Walter Blakeney
Beas	Percy Mumbulla
Jamagull	"
Ejema, the Porcupine	"
The Little People	"
The Bugeon	"
The Whalers	"
Uncle Abraham (Minah)	"
Billy Bulloo	"
The Surprise Attack	"
Captain Cook	"

All the storytellers were from the Wallage Lake region, and were most likely recorded during the 1950s (Refer R. Robinson (1976)).

Max Charlesworth, Howard Morphy, Diane Bell, & Kenneth Maddock (editors) *Religion in Aboriginal Australia - An Anthology*, University of Queensland Press, St Lucia, 1985, 454pp.

Though not specifically concerning Ilawarra and the South Coast, this text is none the less recommended as an aid in understanding the complexities of Aboriginal religion.

K.Danks. 'The New South Wales Aborigines Protection Board 1883-1940. A Study in State Intervention and Social Engineering.' B.A. (Hons.) Thesis, Department of History and Politics, Wollongong University, 1988.

John Meredith. *The Last Kooradgie - Moyangully, Chief Man of the Gundungama People*, Kangaroo Press, Kenthurst, 1982, 70pp.

The Gundungama (also known as the Mountain People, or Naitas, Barragening, or Wollondilly Tribe) occupied the area adjacent to the Napier and Wollondilly Rivers, south of Penrith and north of Goulburn. It lies to the west of Ilawarra.

Moyangully - a kooradgie, or doctor - lived from about 1800 to 12 October 1858.

R. Pecon & I. MacFarlane. 'An Excavation of Abrahams Beach Rock Shelter near Currarong, Jervis Bay, New South Wales.' Report to the National Parks and Wildlife Service, 1989.

1990

Aboriginal Photographs

held by Wollongong City Library

The following is a preliminary listing of photographs of Aboriginal subjects and artefacts held by the Reference Section, Wollongong City Library

Only those of relevance to Ilawarra and the South Coast have been listed, and all are black and white unless otherwise stated.

- 1 King Mickey
- 2 Mickey, King of Ilawarra
- 3 Mickey, King of Ilawarra

- 4 King Mickey with Mr McDonald and other Aborigines
- 5 King Mickey with tophat and breastplate
- 6 Coronation of King Mickey, 30 January 1896, Wollongong
- 7 Coronation of King Mickey, 30 January 1896, Wollongong
- 8 King Mickey and wife -Caption: 'Royalty at Bass, Nowra'
- 9 King Mickey
- 10 Aborigines carvings on escapement
- 11 "Coondan" Gin 1866, Moss Vale Tribe, N.S.W.
- 12 Aboriginal rock paintings, Cordeliers, 1874
- 13 Aboriginal rock paintings, Cordeliers, 1874
- 14 Aboriginal rock paintings, Cordeliers, 1874
- 15 Darkes Forest cave art (colour)
- 16 Cataract Catchment Area (colour)
- 17 Appin, rock engraving (colour)
- 18 Watertall rock engraving (colour)
- 19 Marley Headland rock engraving (colour)
- 20 Woronora River rock engraving (colour)
- 21 Marley Headlands rock engraving (colour)
- 22 Marley Headlands rock engraving (colour)
- 23 Marley Headlands rock engraving (colour)
- 24 Woronora River cave paintings (colour)
- 25 Watafall rock engraving (colour)
- 26 Watafall rock engraving (colour)
- 27 Watafall rock engraving (colour)
- 28 Caves art (colour)
- 29 Woronora River cave art (colour)
- 30 Watertall rock engraving (colour)
- 31 Cataract Catchment Area (colour)
- 32 Stencils of hands (colour)
- 33 Woronora River (colour)

- 34 Wattleall (colour)
- 35 Wirronns River (colour)
- 36 Queen Rosie
- 37 'William Saddle' breastplate
- 38 Stone axe grinding grooves, Bull mountain
- 39 Aboriginal midden, Lake Bawena, c1920
- 40 Minamums Camp
- 41 Group at Nowra, c1910
- 42 Group at Nowra, c1910
- 43-44 The Devil's Hands, Shoalhaven - cave referred to by Lawrence Hargroves in his 'Laps de Vogan' article
- 45-46 Aboriginal rock painting 1974
- 48 Mary, Five Islands Tribe, 194... (by A. Lincoln)
- 49 Bill Wernall - Five Islands Tribe, Bawena, 1936
- 50-53 Aboriginal stone axe grinding grooves - South of Bull Pass, 1939
- 54 c1910

[Refer under 1900s for a listing of Aboriginal photographs held by the University of Wollongong Archives]

Bawena Historical Society Museum

[1990] A number items of relevance to the local Aborigines are contained in the Museum collection, including photographs, breastplates, and stone and wood artefacts

Alex McAndrew *Manners of Mollymook, Mutton and Ulladulla*, Epping, 1960, 376pp

'Chapter I - Beginnings' (pp1-34) includes a history of the local Aboriginal people since the coming of Europeans

Alan Clark, *500 Names and Places of Shoalhaven*, Shoalhaven Tourism Board, Nowra, 1990, 46pp

Contains numerous references to local Aboriginal words and place names

Maurice Blackburn (ed.), *Australian Aborigines and the French*, The French - Australian Research Centre, Occasional Monograph No 3, The University of New South Wales, Kensington, 1980, 229pp.

Includes reference to Dumont d'Urville's visit to Jarvis Bay in 1825

Brian J. Egloff: *Wreck Bay - An Aboriginal Fishing Community*, Aboriginal Studies Press, Canberra, 1980, 72pp.

A revised edition of the 1981 publication

Carol Leston: 'The Dharawal and Gandangara in Colonial Campbelltown, New South Wales 1788-1800' *Aboriginal History* 1988, Canberra, [1990], volume 12, part 1, pp 48-61.

The article includes a description of the 1814-16 conflicts in the Appin and Cowpastures regions between whites and blacks. It also contains brief biographies of the Dharawal men Gogy, Gundle, Budbury, and Duall, plus the Gandangara men Blupally, Yoolooring, and Wollorung.

See also Leston 1988

Appendix 1

Biographical Index to Blanket Return Forms

1833 - 1842

Compiled by A.P. Doyle

The two biographical indexes reproduced over the following pages have been extracted from the Archives Office of New South Wales Blanket Return forms of 1833-42, for the Illawarra and South Coast regions.

All the Returns reproduced within the main body of this compilation (excepting the Twofold Bay return of 1838) have been included in these lists.

The two indexes are arranged alphabetically, in two parts as follows:

- Sorted by Aboriginal Name
- Sorted by English Name

Within these two divisions, for each person information is given on both Aboriginal and English name, plus Tribe, location of Return, and date.

Sorted by Aboriginal Name

Aboriginal name	English Name	Tribe	Count (Name et.)	On
-	Frying Pan	Five Islands & Rivers	Hallongang	19.05.28
-	Old Boodle	Five Islands & Rivers	Hallongang	28.05.28
-	Young Boodle	Five Islands & Rivers	Hallongang	28.05.28
(Chalkwater)	Bully	Berrima District	Berrima	1.05.48
(Chalkwater)	Goodman	Berrima District	Berrima	1.05.48
-	Blacker	Berrima District	Berrima	1.05.48
-	Collage	Five Islands	Hallongang	19.05.43
-	Cotton Tump	Ngany	Jervis Bay	28.05.28
-	Captain Cook	Ngany	Jervis Bay	28.05.28
-	Charley	Berrima District	Berrima	8.05.48
-	Crawfoot	Ngany	Jervis Bay	28.05.28
-	Clara Walker	Five Islands	Hallongang	27.05.43
-	Leaves	Ngany	Jervis Bay	28.05.28
-	Tony Settler	Ngany	Jervis Bay	28.05.28
-	McKean Jack	Ngany	Jervis Bay	28.05.28
-	William	Five Island	Hallongang	8.05.27
Rips	Glue	Berrima District	Berrima	1.05.48
Wakapanda	Spawee	Five Island	Hallongang	1.05.27
Arley	Charley Goodnight	Warru	Shoal Haven	21.05.28
Arley	Charley Goodnight	Warru	Shoal Haven	2.05.27
Arley	Charley Goodnight	Warru	Shoal Haven	2.05.27
Arley	Charley Goodnight	Warru	Shoal Haven	4.05.24
Robert	Borgas	Five Island	Hallongang	8.05.27
Baharua	Betters	Five Islands	Hallongang	27.05.43
Barnaby	Cabba	Crowd	Crowd	4.07.39
Barratto		Five Island	Hallongang	8.05.27
Barratto	Jack	Five Island	Hallongang	8.05.27
Bartoon	William Jack	Warru	Shoal Haven	2.05.27
Bartoon	William Jack	Warru	Shoal Haven	3.05.27
Barrag	Jack	Jervis Bay	Shoal Haven	21.05.28
Barrack	Barrack	Hallongang	Hallongang	21.05.24
Barnad	Ilamp	Five Islands	Hallongang	27.05.43
Barrack	Jack	Hallongang	Hallongang	1.05.28
Barrapaling	Paddy	Five Island	Hallongang	8.05.27
Barrag	Bany	Warru	Shoal Haven	2.05.27
Barrag	Bany	Warru	Shoal Haven	3.05.27
Barrag	Parberry	Jervis Bay	Crowd	4.07.39
Bathurst	Borgas	Five Islands	Hallongang	27.05.43
Bathong	Rich	Broughton Creek	Bong Bong	18.11.34
Batoom	William Jack	Warru	Shoal Haven	21.05.24
Beebe	Bary	Five Islands	Hallongang	27.05.43
Beller	John	Warru	Hallongang	1.05.28
Bewane	Billy Walker	Hallongang	Hallongang	1.05.28
Berrara	Johny	Bong Bong	Bong Bong	18.11.34
Berrag	Bany	Warru	Shoal Haven	21.05.24
Berrywana	Billy Walker	Hallongang	Hallongang	21.05.24
Berrywang	Billy Walker	Five Island	Hallongang	1.05.27
Berrywang	Baxter	Five Island	Hallongang	8.05.27
Bawon	Bary	Hallongang	Hallongang	1.05.28

Original name	English Name	Tribes	Count taken at	No.
Burana		Five Islands	Hollingsong	1 01.37
Burhat	Tom Burgen	Hollingsong	Hollingsong	1 01.31
Bushman	Tommy	Five Islands & Siana	Hollingsong	11.20.06
Bjart	Reddy-Blast	Maraga	Shoal Haven	4 06.34
Bokuna	Bokuna	Murba	Shoal Haven	4 06.34
Bokuna	Bokuna	Murba	Shoal Haven	11.06.16
Bokuna	Bokuna	Murba	Shoal Haven	1.05.10
Bokuna	Bokuna	Murba	Shoal Haven	1.05.17
Buguna	John	Shoal Haven	Shoal Haven	4 01.34
Buguna	Buguna	Shoal Haven	Shoal Haven	11 01.31
Buguna	Buguna	Shoal Haven	Shoal Haven	1.01.37
Buguna	Buguna	Shoal Haven	Shoal Haven	1.01.37
Bug Bug (1/1)	Gwen	Berrima District	Berrima	1.01.40
Bom	Willie	Berrima District	Berrima	1.01.40
Bowl	Manny	Five Islands	Hollingsong	11.01.42
Bowah	Danny	Murba	Shoal Haven	4.06.34
Bowlbin	Jack	Shoal Haven	Shoal Haven	4 06.34
Bowlbin	Jack	Shoal Haven	Shoal Haven	2.05.10
Bowlbin	Jack	Shoal Haven	Shoal Haven	1.05.10
Bowlbin	Jack	Shoal Haven	Shoal Haven	11.05.16
Bowong	Friday	Murba	Shoal Haven	1.01.37
Bowong	Friday	Murba	Shoal Haven	1.01.37
Bowon	Wally	Five Islands	Hollingsong	11.01.42
Bowon	Jackie	Bug Bug	Bug Bug	11 11.34
Bowong	Mary	Berrima District	Berrima	1 01.40
Bowon	Willie	Gerangong	Shoal Haven	4 06.34
Bowon	Johny	Maraga	Shoal Haven	4 06.34
Bowon	Blowing Salt	Murba	Shoal Haven	4 06.34
Bowon	Fanny	Berrima District	Berrima	1.01.40
Bowong	Joshua Jack	Five Islands	Hollingsong	11.01.42
Bowon	Bertie	Berrima District	Berrima	1.01.40
Bowong	Maria	Berrima District	Berrima	1 01.40
Bowluck	Mary	Hollingsong	Hollingsong	1 01.31
Bowluk	Bob Budge	Berrima District	Berrima	4.07.39
Bowluk	Billy Bertan	Bug Bug	Bug Bug	11.11.34
Bowluk	Mary	Five Islands	Hollingsong	11.01.42
Bowon	Jack	Five Islands	Hollingsong	1.01.31
Bowluk	Arny	Errol	Errol	4 07.39
Bowluk (1/1)	Billy	Berrima District	Berrima	1.01.40
Bowluk	Billy	Broughton Co.	Shoal Haven	11.01.34
Bowluk	Jerry	Murba	Shoal Haven	4 06.34
Bowluk	Jackie	Erangon Ground	Bug Bug	11.11.34
Bowluk	Janie	Hollingsong	Hollingsong	1.01.31
Bowluk	Jackie	Berrima District	Berrima	1 01.40
Bowluk	Johnny	Five Islands	Hollingsong	1.01.37
Bowluk	Johnny	Hollingsong	Hollingsong	11.01.31
Bowluk	Long John	Five Islands	Hollingsong	11.01.42
Bowluk	(Greenell)	Murba	Shoal Haven	4 06.34
Bowluk	Biddy	Berrima	Bug Bug	11.11.34
Bowluk	Bowarry	Berrima District	Errol	4.07.39
Bowluk	Maria	Hollingsong	Hollingsong	1.01.31
Bowluk	Bob	Errol	Errol	4.07.39

[illegible]

Aborigine name	English Name	Tribe	Count taken at	Sex
Bamboi	Billy	Five Islands	Hollingsong	19.05.42
Berong	Bester	Five Islands	Hollingsong	19.05.42
Bililiua	Bilijan	Bismarria	Crowl	4.07.34
Bupong	Boddy	Woroppe	Shoal Haven	21.05.37
Bupong	Boddy	Woroppe	Shoal Haven	2.05.37
Bupong	Boddy	Woroppe	Shoal Haven	2.05.37
Burong	Boddy	Woroppe	Shoal Haven	4.05.34
Hollingsong	Tellip	Hollingsong	Hollingsong	21.05.34
Bualung	Bualung	Hollingsong	Hollingsong	21.05.34
Buquene	Bano	Berrina District	Berrina	1.05.40
Buvene	Charcoal	Hollingsong	Hollingsong	7.05.37
Burong	Harry	Berrina District	Berrina	1.05.40
Buruche	Charlotte	Berrina District	Berrina	1.05.40
Ellis	Bector	Berrina District	Berrina	1.05.40
Ellis	Eng Pong	Eng Pong	Eng Pong	19.11.49
Ellis	Sam Cotton	Woroppe	Shoal Haven	4.05.34
Enlute	Enlute	Shoal Haven	Shoal Haven	4.05.34
Engel	Willie	Hollingsong	Hollingsong	7.05.37
Fishermen	Sam	Maroo	Shoal Haven	21.05.37
Forward	Broughton	Broughton Ck	Shoal Haven	7.05.37
Forward	Broughton	Broughton Creek	Shoal Haven	2.05.37
Ganara (1/2)	Charley	Berrina District	Berrina	1.05.40
Gandy Gandy	Gandy Gandy	Broughton Ck	Shoal Haven	21.05.37
Gandy Gandy	Gandy Gandy	Broughton Ck	Shoal Haven	2.05.37
Gandy Gandy	Gandy Gandy	Broughton Creek	Shoal Haven	2.05.37
Gandy Gandy	Gandy Gandy	Broughton Creek	Shoal Haven	4.05.34
Gerran	Cornell	Five Island	Hollingsong	4.05.37
Gerrang	Harry	Gerrangang	Shoal Haven	3.05.37
Gerrang	Harry	Gerrangang	Shoal Haven	3.05.37
Heber	William	Crowl	Crowl	4.07.34
Gerrang	Gerrang	Five Islands	Hollingsong	19.05.42
Gerrone	Charley	Hollingsong	Hollingsong	21.05.34
Hebeawa	John Cook	Peterborough	Hollingsong	7.05.37
Grubbell	Igby Jack	Waka	Shoal Haven	21.05.37
Gerrone	Charley Hooker	Hollingsong	Hollingsong	7.05.37
Gerrone	Charley Hooker	Five Island	Hollingsong	4.05.37
Gerrory	Joe	Hollingsong	Hollingsong	21.05.34
Gualang	Abilly W.M	Berrina District	Berrina	1.05.40
Gilact	Parramatta Jack	Crowl	Crowl	4.07.34
Gurupang	Joe	Woroppe	Shoal Haven	2.05.37
Gurupang	Joe	Woroppe	Shoal Haven	2.05.37
Gushier	Jackey	Woroppe	Shoal Haven	2.05.37
Gushier	Jackey	Woroppe	Shoal Haven	2.05.37
Gwane	Charley hooker	Five Islands	Hollingsong	19.05.42
Gworne	Ray	Berrina District	Berrina	1.05.40
Hollingsong	Stook	Five Islands	Hollingsong	19.05.42
Hloneck	Stewart	Five Island	Hollingsong	4.05.37
Hula (1/2)	Ray Ann	Berrina District	Berrina	1.05.40
Good Good	Good Good	Shoal Haven	Shoal Haven	4.05.34
Good Good	Good Good	Shoal Haven	Shoal Haven	2.05.37
Good Good	Good Good	Shoal Haven	Shoal Haven	2.05.37
Good Good	Good Good	Shoal Haven	Shoal Haven	19.05.36

Aborigine name	English Name	Tribe	Count taken at	On
Jade	Margaret	Warroona	Shoal Haven	2.06.19
Jandipug	Rover	Broughton Co	Shoal Haven	2.06.19
Jamperile	Rich	Warroona	Shoal Haven	2.06.19
Jamperile	Rich	Warroona	Shoal Haven	2.06.19
Jangnet	Rich	Warroona	Shoal Haven	11.06.19
Jangright	Rich	Warroona	Shoal Haven	4.06.14
Jayden	Polly	Five Islands	Wallungup	19.06.42
Jeanie	Commandant	Serrington	Shoal Haven	2.06.19
Jaguta	Commandant	Serrington	Shoal Haven	2.06.19
Jeebung	Richy	Shoal Haven	Shoal Haven	4.06.14
Jeevoo	Tommy	Five Islands	Wallungup	19.06.42
Jenahar	Jackey	Warroona	Shoal Haven	11.06.19
Jenevoo	Joe	Five Islands	Wallungup	19.06.42
Jermool	Hopery Joe	Jenawongle	Crash	4.07.18
Jerrungup	Tommy	Wallungup	Wallungup	11.06.14
Jines Jooon	River Joe	Five Islands & Koon	Wallungup	19.06.19
Jirubungpa	Jirubungpa	Shoal Haven	Shoal Haven	11.06.19
Joe the Sailor	Joe the Sailor	Nuaba	Shoal Haven	4.06.14
Joonjooon	Joe	Wallungup	Wallungup	9.06.19
Joonjooon	River Joe	Five Islands	Wallungup	4.06.19
Joodhilly	Ernie	Wallungup	Wallungup	2.06.19
Jangright	Jack	Warroona	Shoal Haven	4.06.14
Kandi	Charley	Broughton Co	Shoal Haven	2.06.19
Kandi	Charley	Broughton Coast	Shoal Haven	2.06.19
Karvoo	Charley Becker	Five Islands & Koon	Wallungup	19.06.19
Kiborro	Parley	Wallungup	Wallungup	11.06.14
Kurroonooon	Wade	Wallungup	Wallungup	9.06.19
Kerungoon	James	Serrington	Bong Bong	15.11.19
Kul	Jack	Five Islands & Koon	Wallungup	19.06.19
Kurungup	Renal	Kangaroo Ground	Bong Bong	15.11.19
Long Charcoal	Long Charcoal	Nuaba	Shoal Haven	4.06.14
Loongilla	Jenkins	Berrima District	Berrima	1.06.40
Moor the	Robert the	Broughton Co	Shoal Haven	11.06.19
Muguth	Irwin	Five Islands	Wallungup	19.06.19
Mul-Mulip	Ben	Warroona	Shoal Haven	4.06.14
Mulong	James	Bong Bong	Bong Bong	15.11.19
Mungoo	Jack	Wallungup	Wallungup	11.06.14
Mungoo		Five Islands & Koon	Wallungup	19.06.19
Mungoo	Jack	Five Islands	Wallungup	19.06.42
Mungoo	Nel	Wallungup	Wallungup	9.06.19
Mungilla		Five Islands & Koon	Wallungup	19.06.19
Mungilla	-	Five Islands	Wallungup	4.06.19
Mungoo	Connor	Wallungup	Wallungup	9.06.19
Mungoo	Charley	Bong Bong	Bong Bong	15.11.19
Murilla	Willie	Berrima District	Berrima	1.06.40
Mury Jone	Mury Jone	Five Islands	Wallungup	19.06.42
Murud	Bill	Wallungup	Wallungup	11.06.14
Murukup	Betty	Berrima District	Berrima	1.06.40
Murungup	William Derby	Five Islands	Wallungup	19.06.42
Mugut	Old Mugut	Warroona	Shoal Haven	11.06.19
Mugut	James	Warroona	Shoal Haven	4.06.14
Mugoo	James	Warroona	Shoal Haven	2.06.19

Aboriginal name	English Name	Tribes	Swamp taken at	On
Agay	Jimmy	Marroo	Shoal Haven	2.10.37
Agay	Jimmy	Marroo	Shoal Haven	11.10.38
Berriwet	Long Charcoal	Munio	Shoal Haven	2.10.37
Berriwet	Long Charcoal	Munio	Shoal Haven	2.10.37
Bungalong	Philo	Five Islands & Kiana	Wollongong	10.05.38
Burly	Jackie Day	Broughton Creek	Bong Bong	15.12.38
Buchan	Wesley	Shoal Haven	Shoal Haven	2.10.37
Buchan	Wesley	Shoal Haven	Shoal Haven	2.10.37
Buchan	Wesley	Shoal Haven	Shoal Haven	4.05.34
Bullongie	Darby	Five Islands	Wollongong	8.05.37
Buljack	Joany	Broughton Creek	Bong Bong	15.12.38
Buggara	Major	Berrima District	Berrima	3.01.40
Bulbin	Charley	Five Islands	Wollongong	27.09.42
Bulin	Charley	Five Islands & Kiana	Wollongong	28.09.42
Bumert	Big Jack	Wollongong	Wollongong	7.05.38
Bushar	Sam	Marroo	Shoal Haven	21.05.38
Bushar	Sam	Marroo	Shoal Haven	3.05.37
Bushar	Sam	Marroo	Shoal Haven	3.05.37
Bunga	Budwang	Wetang	Shoal Haven	21.05.38
Bunung	Charley	Five Islands	Wollongong	8.05.37
Bura	Immy	Marroo	Shoal Haven	4.05.34
Burpash	Sam	Marroo	Shoal Haven	4.05.34
Burrungie	Darby	Five Islands & Kiana	Wollongong	20.05.38
Bulbin	Burly	Five Islands	Wollongong	27.09.42
Bolun	Mary	Wollongong	Wollongong	7.05.38
Bopelung	Philip	Five Islands	Wollongong	27.09.42
Borley	Wendy	Jervis Bay	Shoal Haven	21.05.38
Bosley	Michael	Shoal Haven	Shoal Haven	21.05.38
Buangh	Captain Brooks	Five Islands	Wollongong	27.09.42
Bundalong	Philo	Wollongong	Wollongong	21.05.38
Bungalong	Philo	Five Islands	Wollongong	8.05.37
Bonlong	Joany	Berrima District	Berrima	1.05.40
Bumolero	Joe Bully	Marroo	Shoal Haven	4.05.34
Bungung	Mary	Five Islands	Wollongong	27.09.42
Burgett	Polly	Barto	Wollongong	7.05.38
Burunt	Long Charcoal	Munio	Shoal Haven	21.05.38
Burunt	Mary	Tellumbally	Wollongong	7.05.38
Burung	Billy	Bong Bong	Bong Bong	15.12.38
Burung	Mary	Kiana	Wollongong	8.05.37
Burung		Five Islands & Kiana	Wollongong	10.05.38
Burung	Pusa	Wollongong	Wollongong	10.05.38
Burung	Booby	Berrima District	Wollongong	7.05.38
Burung	Philo	Wollongong	Wollongong	3.05.38
Burung	Wm Flawright	Berrima District	Berrima	1.05.40
Burung	Mary	Wollongong	Wollongong	7.05.38
Burung	Bill	Five Islands & Kiana	Wollongong	10.05.38
Burung	Mary	Berrima District	Berrima	1.05.40
Burung	Mary	Wollongong	Wollongong	7.05.38
Burung	Sammy	Wollongong	Wollongong	7.05.38
Burung	Booby John	Marroo	Shoal Haven	21.05.38
Burung	Booby John	Marroo	Shoal Haven	3.05.37
Burung	Booby John	Marroo	Shoal Haven	3.05.37

Aborigine name	English Name	Tribes	Count taken at	No.
Bandy	Jacky	Berrian District	Berrian	1 05 40
Bandy	Ed Monday	Jervin Bay	Errowl	4 00 30
Bungarra	Ed Tan	Errowl	Errowl	4 00 30
Bungelang	Bungelang	Serrangang	Shoal Haven	31 05 30
Bungelang	Bungelang	Serrangang	Shoal Haven	3 05 30
Bungelang	Bungelang	Serrangang	Shoal Haven	2 05 30
Bungarra	Bunga	Jemungaling	Errowl	4 00 30
Bungar	Paddy gang	Serrangang	Shoal Haven	3 05 30
Bungar	Paddy gang	Serrangang	Shoal Haven	2 05 30
Bungarra	Joe	Wrey	Shoal Haven	4 00 30
Bungay	Easton Brooks	Hollingsang	Hollingsang	1 05 30
Bungah	East Brooks	Hollingsang	Hollingsang	31 05 30
Bungah	Bungah	Hollingsang	Hollingsang	31 05 30
Burawalla	Frying Pan	Five Islands	Hollingsang	30 05 40
Burarten	Beta	Five Islands	Hollingsang	30 05 40
Buraring	Jack	Five Islands	Hollingsang	3 05 30
Burart	Polly	Five Islands	Hollingsang	30 05 40
Burawal	Frying Pan	Hollingsang	Hollingsang	3 05 30
Buta	Jack	Hollingsang	Hollingsang	3 05 30
Buight	Charlotte	Jamerson	Hollingsang	3 05 30
Buicht	Peter	Errowl	Errowl	4 00 30
Bungle	-	Five Islands	Hollingsang	3 05 30
Bungle	Bungle	Hollingsang	Hollingsang	31 05 30
Bunglie	Ed	Hollingsang	Hollingsang	3 05 30
Bungoo	-	Five Islands & Chama	Hollingsang	30 05 30
Bungoo	Donner	Five Islands	Hollingsang	3 05 30
Bunuary	Sam	Burro	Shoal Haven	3 05 30
Bunuary	Sam	Burro	Shoal Haven	3 05 30
Buraul	Ed	Baygally	Hollingsang	3 05 30
Burunglawa	James	Berrian District	Berrian	1 05 40
Buruch	Jack	Errowl	Errowl	4 00 30
Buruch	Hockey	Serrangang	Shoal Haven	31 05 30
Burungally	Wilson	Burro	Shoal Haven	31 05 30
Burung	Buddy	Hollingsang	Hollingsang	3 05 30
Burart	Charlotte	Five Islands	Hollingsang	30 05 40
Burung	Burung	Serrangang	Shoal Haven	3 05 30
Burung	Billy	Serrangang	Shoal Haven	3 05 30
Burung	Charlotte	Hollingsang	Hollingsang	3 05 30
Burart	Billy	Five Islands	Hollingsang	30 05 40
Burung	Jackey	Burro	Shoal Haven	31 05 30
Burung	Jackey	Serrangang	Shoal Haven	3 05 30
Burungally	Wilson	Burro	Shoal Haven	4 00 30
Burung	Buddy	Five Islands	Hollingsang	30 05 40
Bur	Burart	Hollingsang	Hollingsang	3 05 30
Bur	Wilson	Hollingsang	Hollingsang	3 05 30
Burung	Charles	Hollingsang	Hollingsang	3 05 30
Burungally	Pete	Five Islands	Hollingsang	3 05 30
Burung	Jim Charcoal	Burro	Shoal Haven	4 00 30
Burung	Wilson	Burro	Shoal Haven	31 05 30
Burung	Wilson	Serrangang	Shoal Haven	3 05 30
Burung	Wilson	Serrangang	Shoal Haven	3 05 30
Burung	Polly	Berrian District	Berrian	1 05 40

[illegible]

Aboriginal name	English Name	Tribe	Locust taken at	On
Tikar	Tikar	Marroo	Shoal Haven	2.05.37
Tikan	Fanny	Wollongong	Wollongong	3.05.38
Tikarra	Paddy	Five Islands	Wollongong	21.05.40
Tomara	Thomas	Five Islands & Koon	Wollongong	28.05.38
Toben	James	Five Islands	Wollongong	8.05.37
Tomara	Thomas	Balla	Wollongong	1.05.39
Tora	Thomas	Five Islands	Wollongong	27.05.42
Toobuck	Broughton	Broughton Creek	Shoal Haven	4.05.34
Toobuck	Broughton	Broughton Cr	Shoal Haven	21.05.36
Toobuckey	Sam	Shoal Haven	Shoal Haven	21.05.36
Toobuckey	Sam	Shoal Haven	Shoal Haven	3.05.37
Toobuckey	Sam	Shoal Haven	Shoal Haven	3.05.37
Toobuckey	Sam	Shoal Haven	Shoal Haven	4.05.34
Toobuy	-	Five Islands	Wollongong	8.05.37
Toomag	Tygan	Broughton Creek	Shoal Haven	4.05.34
Toomoor	Packing corn	Wauka	Shoal Haven	21.05.36
Toomog	Tiger	Broughton Cr	Shoal Haven	3.05.37
Toomog	Tiger	Broughton Creek	Shoal Haven	3.05.37
Toomara	Tiger	Broughton Cr	Shoal Haven	21.05.36
Toomog	Grandy Hop	Five Islands	Wollongong	27.05.42
Toomog	Grandy Hop	Shoal Haven	Shoal Haven	3.05.37
Toomog	Grandy Hop	Shoal Haven	Shoal Haven	3.05.37
Toomara	Charles	Five Islands	Wollongong	27.05.42
Toomog	Grandy Hop	Shoal Haven	Shoal Haven	21.05.36
Toomog	Grandy Hop	Shoal Haven	Shoal Haven	4.05.34
Toomull	Jo	Five Islands & Koon	Wollongong	28.05.38
Toomully	Betty	Berrima District	Berrima	1.05.40
Toomra	Dr Westworth	Wauka	Shoal Haven	21.05.36
Toomra	Dr Westworth	Wauka	Shoal Haven	2.05.37
Toomra	Dr Westworth	Wauka	Shoal Haven	3.05.37
Toomog	Dr Westworth	Wauka	Shoal Haven	4.05.34
Toomoor	Abraham	Marroo	Shoal Haven	2.05.37
Toomoor	Abraham	Marroo	Shoal Haven	3.05.37
Toomoolah	Abraham	Marroo	Shoal Haven	4.05.34
Toomra	Bill	Five Islands	Wollongong	27.05.42
Toomra	Bill	Marroo	Shoal Haven	3.05.37
Toomara	Bill	Marroo	Shoal Haven	3.05.37
Toomula	Cue Inn	Five Islands & Koon	Wollongong	28.05.38
Toomog	Mary	Marroo	Shoal Haven	2.05.37
Toomog	Mary	Marroo	Shoal Haven	3.05.37
Toomog	Pecker corn	Wauka	Shoal Haven	2.05.37
Toomog	Pecker Corn	Wauka	Shoal Haven	2.05.37
Toomla	Sam	Five Islands	Wollongong	27.05.42
Toomla	Jerry	Wollongong	Wollongong	3.05.37
Toomuck	Anna	Wollongong	Wollongong	21.05.36
Toomully	Jack Rodley	Wollongong	Wollongong	3.05.37
Toomara	Devy	Marroo	Shoal Haven	21.05.36
Toomara	Devy	Marroo	Shoal Haven	2.05.37
Toomara	Devy	Marroo	Shoal Haven	3.05.37
Toomoolong	Young Bondie	Five Islands	Wollongong	8.05.37
Toomra	Broughton	Berrima District	Berrima	1.05.40
Toomul	Charles	Broughton Creek	Pung Boag	19.11.38

Aboriginal name	English Name	Tribes	Coast Name, etc.	Age
Bynla	Charley	Broughton Creek	Shoal Haven	4-08-34
Bye	Joe Wild	Wagawarraka	Long Bay	13-11-36
Bippel	Puss	Wollangong	Wollangong	3-08-35
Bilangang	Tell Bay	Five Islands	Wollangong	8-08-37
Bokaraka	Sawyer	Gerrangong	Shoal Haven	3-06-37
Bokaranka	Sawyer	Gerrangong	Shoal Haven	2-08-37
Bokaruka	Sawyer	Gerrangong	Shoal Haven	20-08-38
Bodlight	Perseusette Tom	Five Islands	Wollangong	8-08-37
Bomarka	Waterman Jack	Shoal Haven	Shoal Haven	3-06-37
Bomarka	Waterman Jack	Shoal Haven	Shoal Haven	3-08-37
Bokadodlight	Perseusette Tom	Five Islands	Wollangong	23-08-42
Bolongong	Jackey	Broughton Creek	Shoal Haven	4-08-34
Bodigong	Jackey	Broughton Cr.	Shoal Haven	20-08-36
Bodigong	Jackey	Broughton Cr.	Shoal Haven	3-06-37
Bodigong	Jackey	Broughton Creek	Shoal Haven	3-06-37
Bodlight	Perseusette Tom	Wollangong	Wollangong	3-08-38
Bomber	Charley	Warrego	Shoal Haven	20-08-38
Bowther	Charley	Warrego	Shoal Haven	3-06-37
Bowther	Charley	Warrego	Shoal Haven	3-08-37
Bekina	Mary	Berrima District	Berrima	1-08-40
Bepalalyk	Peter	Warrego	Shoal Haven	20-08-39
Bellacanga	Charlotte	Berrima District	Berrima	1-08-40
Bekou	George	Wollangong	Wollangong	3-08-38
Beyon	Wigin	Shoal Haven	Shoal Haven	4-08-34
Belpoddy	Quik	Berrima District	Berrima	4-07-36
Belland	Paddy	Warrego	Shoal Haven	3-08-37
Bellang	Paddy	Warrego	Shoal Haven	3-08-37
Bellau	Paddy	Warrego	Shoal Haven	23-08-34
Bekou	Biddy	Berrima District	Berrima	1-08-40
Bekawanga	Bones	Berrima District	Berrima	1-08-40
Bekal	Charley	Gravel	Berrima	4-07-36
Bekal	Harvey Jack	Shoal Haven	Shoal Haven	21-08-34
Bekika	Wakine	Wollangong	Wollangong	21-08-34
Bekga	Wanga	Warroo	Shoal Haven	4-08-34
Bekari	Sam	Warroo	Shoal Haven	21-08-34
Bekrong	Sam	Warroo	Shoal Haven	3-08-37
Bekrong	Sam	Warroo	Shoal Haven	3-08-37
Bekur Water	Water Water	Gerrangong	Shoal Haven	21-08-35
Bekur Water	Water Water Charley	Gerrangong	Shoal Haven	3-08-37
Bekur Water	Water Water Charley	Gerrangong	Shoal Haven	3-08-37
Bekur Water Charley	Charley	Gerrangong	Shoal Haven	4-08-34
Bekeldek	Peter	Warrego	Shoal Haven	1-08-37
Bekeldek	Peter	Warrego	Shoal Haven	1-08-37
Bekelung	Betty	Five Islands	Wollangong	21-08-42
Bekrah	Hurrey	Wollangong	Wollangong	7-08-38
Bekula	Peter	Warroo	Shoal Haven	4-08-34
Bekula lung	Jim	Warroo	Shoal Haven	4-08-34
Bekou	Charley	Berrima District	Berrima	1-08-40
Bekright	Maria	Berrima District	Berrima	1-08-40
Bekhat	Tommy	Wollangong	Wollangong	21-08-34
Beklan	William	Gerrangong	Shoal Haven	21-08-35
Beklan	William	Gerrangong	Shoal Haven	3-08-37

Allegiance name	English Name	Tribe	Count taken at	On
William	William	Garrungap	Shoal Haven	2 05 07
William	Jack	Five Islands	Wollungong	15 05 02
William	Jack	Five Islands & Green	Wollungong	15 05 02
William	Will	Wollungong	Wollungong	7 05 10
William	Harry	Kangaroo Ground	Boag Bay	15 10 05
William	Will	Wollungong	Wollungong	5 05 05
William	Sammy	Berrima District	Berrima	1 05 05
William	Jack Bourne	Five Island	Wollungong	5 05 15
William	William	Wollungong	Wollungong	11 05 10
William	Pete	Five Islands & Green	Wollungong	10 05 10
William	Pete	Five Islands & Green	Wollungong	10 05 10
William	Elie Benja	Wollungong	Wollungong	7 05 11
William	Willie	Five Islands	Wollungong	27 05 02
William	Tommy	Burroo	Shoal Haven	3 05 11
William	Handle Bar	Wollungong	Wollungong	21 05 11
William	Old Benja	Five Island	Wollungong	5 05 17
William	William	Five Island	Wollungong	1 05 17
William	Tom Bailey	Burroo	Shoal Haven	21 05 14
William	Tom Bailey	Burroo	Shoal Haven	3 05 17
William	Tom Bailey	Burroo	Shoal Haven	2 05 17
William	Willie	Berrima District	Berrima	1 05 05
William	William Jack	Shoal Haven	Shoal Haven	21 05 14
William	Joey	Berrima District	Berrima	3 05 05
William	Joey McChesna	Shoal Haven	Shoal Haven	4 05 14
William	Benja	Five Islands	Wollungong	27 05 02
William	Benja	Five Islands	Wollungong	27 05 02
William	Frying Pan	Wollungong	Wollungong	25 05 14
William	Barney Jack	Shoal Haven	Shoal Haven	3 05 17
William	Barney Jack	Shoal Haven	Shoal Haven	3 05 17
William	Janja	Five Islands & Green	Wollungong	10 05 10
William	Frying Pan	Five Island	Wollungong	5 05 17
William	Tommy	Burroo	Shoal Haven	10 05 05
William	Jacky	Burroo	Wollungong	3 05 10
William	Willie	Five Islands	Wollungong	10 05 02
William	Editha Jack	Broughton Creek	Boag Bay	15 10 05
William	Barby Brook	Broughton Creek	Shoal Haven	4 05 14
William	Barby Brook	Broughton Cr	Shoal Haven	2 05 17
William	Barby Brook	Broughton Creek	Shoal Haven	2 05 17
William	Barby Brook	Broughton Cr	Shoal Haven	11 05 10
William	Brayton	Wollungong	Wollungong	11 05 10
William	Editha Brook	Kangaroo Ground	Boag Bay	15 10 05
William	Willie	Wollungong	Wollungong	7 05 10
William	Tom	Boag Bay	Boag Bay	15 11 10
William	Charley	Berrima District	Berrima	1 05 05
William	Charley	Shoal Haven	Shoal Haven	21 05 14
William	Harry	Berrima District	Berrima	1 05 05
William	Charley	Shoal Haven	Shoal Haven	2 05 17
William	Charley	Shoal Haven	Shoal Haven	1 05 17
William	Charley	Five Islands	Wollungong	27 05 02
William	Boag Bay	Boag Bay	Boag Bay	15 11 10
William	Billy	Burroo	Shoal Haven	21 05 14
William	Sam	Burroo	Shoal Haven	4 05 14

Aberystwyth name	English Name	Tribute	Court taken at	On
Yngildet	Colborn Jack	Shoul Haven	Shoul Haven	4 05.34
Yndet	Colborn Rick	Shoul Haven	Shoul Haven	23.06.08
Ymoollet	Colborn Jack	Shoul Haven	Shoul Haven	3 05.37
Ymoollet	Colborn Jack	Shoul Haven	Shoul Haven	3 05.37
Ymygla	Harry	Kangana Island	Isip Isip	15.13.06
Ymyllet	Charley	Shoul Haven	Shoul Haven	4 05.34
Yndah	Marie	Fove Islands	Mallangong	23.05.03
Yerock	Walterman	Frowal	Frowal	4 05.30
Yeaonder	Charley	Hong Hong	Isip Isip	15 13 06
Yours	Youtile	Marree	Shoul Haven	16.06.08
Yarook	Yarook	Marree	Shoul Haven	3 05.37
Yarook	Yarook	Marree	Shoul Haven	3 05.37
Yackier	Harry	Gereogang	Shoul Haven	20 08.08
Yulan	Tom	Berrima District	Berrima	1 05.48
Yemgall	Remuel	Berrima District	Berrima	1 05.48

Sorted by English Name

English Name	Mythological Name	Deity	Count taken at	No.
	Birtas	Five Islands & Riass	BelDongong	20.01.38
	Chit Int	Five Islands & Riass	BelDongong	20.01.38
	Kunggr	Five Islands & Riass	BelDongong	20.01.38
	Kungla	Five Islands & Riass	BelDongong	20.01.38
	Kurura	Five Islands & Riass	BelDongong	20.01.38
	Kungas	Five Islands & Riass	BelDongong	20.01.38
	Limbey	Five Islands & Riass	BelDongong	20.01.38
	Mellaryny	Five Islands & Riass	BelDongong	20.01.38
	Burath	Five Island	BelDongong	0.01.37
	Burva	Five Island	BelDongong	0.01.37
	Cuthane	Five Island	BelDongong	0.01.37
	Jabery	Wayay	Jerrin Bay	20.01.38
	Kungla	Five Island	BelDongong	0.01.37
	Kungla	Five Island	BelDongong	0.01.37
	Lillat	Five Island	BelDongong	0.01.37
	Tumbay	Five Island	BelDongong	0.01.37
Borhan	Cullinar	Warroo	Shoal Haven	21.01.38
Borhan	Cullinar	Warroo	Shoal Haven	2.01.37
Borhan	Tullamilla	Warroo	Shoal Haven	4.01.38
Brow	Sandigong	Broughton Ch	Shoal Haven	2.01.37
Brow	Sandigong	Broughton Ch	Shoal Haven	21.01.38
Brow	Sandigong	Broughton Creek	Shoal Haven	2.01.37
Brow	Sandy space	Broughton Creek	Shoal Haven	4.01.38
Buett	Hill	Wallangong	BelDongong	1.01.38
Burack	Burack	Wallangong	BelDongong	21.01.38
Betsy	Bamberoo	Five Islands	BelDongong	27.01.42
Betsy	Compass	Five Islands	BelDongong	27.01.42
Betsy	Hawlang	Five Islands	BelDongong	27.01.42
Betsy	Hawlang	Barrara District	Berrima	1.01.40
Betsy	Brandy	Barrara District	Berrima	1.01.40
Betty	Hawlang	Five Islands	BelDongong	27.01.42
Biddy	Joanlang	Shoal Haven	Shoal Haven	4.01.38
Biddy	Poloon	Five Islands	BelDongong	27.01.42
Biddy	Ronan	Berrara District	BelDongong	7.01.38
Biddy	Roguna	Wallangong	BelDongong	1.01.38
Biddy	Rygeragh	Five Islands	BelDongong	27.01.42
Biddy	Ronan	Barrara District	Berrima	1.01.40
Biddy	Piana	Wallangong	BelDongong	1.01.38
Biddy	Randa	Barrara District	Berrima	1.01.40
Big Jack	Rurara	Wallangong	BelDongong	7.01.38
Big Mary	Omooomung	Wallangong	BelDongong	7.01.38
Biley	Compt	Wallangong	BelDongong	7.01.38
Bill	Wandil	Wallangong	BelDongong	21.01.38
Bill	Wollangalla	Five Islands & Riass	BelDongong	20.01.38
Bill	Julien Bar	Five Islands	BelDongong	27.01.42
Bill	Julieran	Warroo	Shoal Haven	2.01.37
Bill	Julieran	Warroo	Shoal Haven	2.01.37
Bill	Wollangla	Wallangong	BelDongong	7.01.38
Bill Raven	Tindigra	Berrara District	Berrima	1.01.38

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English Name	Aboriginal Name	Tribes	Catch taken at	On
Calden Jack	Puruma	Erswell	Erswell	4.03.39
Calden Jacky	-	Ngapay	Jervis Bay	19.03.39
Calden Jack	Yungilelt	Shoal Haven	Shoal Haven	4.03.39
Calden Rick	Narrawa	Shoal Haven	Shoal Haven	4.03.39
Calden Jack	Narrawal	Five Islands	Wollongong	25.03.42
Capt. Brookes	Narrawa	Wollongong	Wollongong	11.03.39
Captain Brook	Yaguna	Ngapay Ground	Ngap. Bay	19.11.39
Captain Brooks	Narrawa	Five Islands	Wollongong	27.03.42
Captain Brooks	Narrawa	Wollongong	Wollongong	7.03.39
Captain Cook	-	Ngapay	Jervis Bay	19.03.39
Capt. Cook	Candawa	Narrawarra	Erswell	4.03.39
Carter Ben	Candawa	Erswell	Erswell	4.03.39
Carrall	Carrall	Wollongong	Shoal Haven	21.03.39
Carrall	Carrall	Wollongong	Shoal Haven	2.03.37
Carrall	Carrall	Wollongong	Shoal Haven	4.03.39
Carrall	Carrall	Five Island	Wollongong	0.03.37
Cee Ben	Tullinta	Five Islands & Kiara	Wollongong	20.03.39
Chardall	Chardall	Shoal Haven	Shoal Haven	4.03.39
Chardall	Dawers	Wollongong	Wollongong	7.03.39
Chardall	Tawa	Five Islands & Kiara	Wollongong	20.03.39
Chardall	Tawawa	Five Islands	Wollongong	27.03.42
Charley	-	Narrawa District	Narrawa	1.03.40
Charley	Dawers (1/2)	Narrawa District	Narrawa	1.03.40
Charley	Narrawa	Wollongong	Wollongong	21.03.39
Charley	Narrawa	Erswell	Erswell	4.03.39
Charley	Narrawa	Broughton Ck	Shoal Haven	5.03.37
Charley	Narrawa	Broughton Creek	Shoal Haven	1.03.37
Charley	Narrawa	Ngap. Bay	Ngap. Bay	19.11.39
Charley	Narrawa	Five Islands	Wollongong	27.03.42
Charley	Narrawa	Five Island	Wollongong	0.03.37
Charley	Narrawa	Broughton Ck	Shoal Haven	23.03.39
Charley	Narrawa	Broughton Creek	Ngap. Bay	19.11.39
Charley	Narrawa	Broughton Creek	Shoal Haven	4.03.39
Charley	Narrawa	Narrawa	Shoal Haven	21.03.39
Charley	Narrawa	Narrawa	Shoal Haven	2.03.37
Charley	Narrawa	Narrawa	Shoal Haven	2.03.37
Charley	Narrawa	Erswell	Erswell	4.03.39
Charley	Narrawa	Wollongong	Shoal Haven	4.03.39
Charley	Narrawa	Narrawa District	Narrawa	1.03.40
Charley	Narrawa	Shoal Haven	Shoal Haven	23.03.39
Charley	Narrawa	Shoal Haven	Shoal Haven	2.03.37
Charley	Narrawa	Five Islands	Wollongong	27.03.42
Charley	Narrawa	Ngap. Bay	Ngap. Bay	19.11.39
Charley	Narrawa	Shoal Haven	Shoal Haven	4.03.39
Charley	Narrawa	Ngap. Bay	Ngap. Bay	19.11.39
Charley Goodnight	Narrawa	Shoal Haven	Shoal Haven	20.03.39
Charley Goodnight	Narrawa	Shoal Haven	Shoal Haven	2.03.37
Charley Goodnight	Narrawa	Shoal Haven	Shoal Haven	4.03.39
Charley Hooker	Narrawa	Five Islands	Wollongong	27.03.42
Charley Hooker	Narrawa	Wollongong	Wollongong	2.03.39
Charley Hooker	Narrawa	Five Island	Wollongong	0.03.37
Charley Hooker	Narrawa	Five Islands & Kiara	Wollongong	20.03.39

English Name	Aboriginal Name	Tribe	Count taken at	No.
Charlotta	Coorack	Five Islands	Hollingsong	27 05.42
Charlotta	Corracho	Barrine District	Barrine	1 05.40
Charlotta	Helght	Asbestos	Hollingsong	7 05.16
Charlotta	Helyst	Five Islands	Hollingsong	27 05.42
Charlotta	Merong	Hollingsong	Hollingsong	7 05.16
Charlotta	Waffings	Barrine District	Barrine	1 05.40
Charly	Mala	Five Islands & Kluze	Hollingsong	24 05.18
Charly	Milung	Hollingsong	Hollingsong	7 05.16
Charly	Wheen	Barrine District	Barrine	1 05.40
Chit Chit	Chit Chit	Hollingsong	Hollingsong	21 05.14
Chit Ten	Chit Ten	Five Islands	Hollingsong	6 05.37
Colman Jackie	Colman	Boag Boag	Boag Boag	15 01 34
Colman Jack	Tremallist	Broughton Creek	Boag Boag	15 01 34
Colboun Buck	Naaroon	Shoal Haven	Shoal Haven	21 05 27
Colboun Bill	Pillara	Mucka	Shoal Haven	2 05 27
Colboun Bill	Pillara	Mucka	Shoal Haven	2 05 27
Colboun Jack	Tremallist	Shoal Haven	Shoal Haven	2 05 27
Colboun Nick	Naaroon	Shoal Haven	Shoal Haven	2 05 27
Colboun	Parrowall	Mucka	Shoal Haven	20 05 26
Colboun	Parrowanner	Mucka	Shoal Haven	2 05 27
Colboun	Parrowanner	Mucka	Shoal Haven	2 05 27
Colboun Bill	Pillara	Mucka	Shoal Haven	20 05 26
Colboun Nick	Nalet	Shoal Haven	Shoal Haven	20 05 26
Colloando	Colloando	Erwood	Erwood	4 07 26
Comenahat	Comenahat	Garragong	Shoal Haven	20 05 26
Comenahat	Aranda	Garragong	Shoal Haven	2 05 27
Conner	Boago	Hollingsong	Hollingsong	7 05 16
Conner	Boago	Five Islands	Hollingsong	5 05 15
Coorah Bay	Coora Bay	Shoal Haven	Shoal Haven	4 05 14
Coorahday	Coorahday	Shoal Haven	Shoal Haven	21 05 16
Coorahday	Coorahday	Shoal Haven	Shoal Haven	2 05 15
Crowfish	-	Boago	Jervin Bay	13 05 05
Dalby	Dalby	Hollingsong	Hollingsong	21 05 14
Dalta	Dalta	Hollingsong	Hollingsong	21 05 14
Dou	Shingong	Wharwarrie	Erwood	4 07 26
Dumal	Kundapandy	Garragong Ground	Boag Boag	15 01 34
Dumal	Yanagill	Barrine District	Barrine	1 05 40
Durby	Muttanglo	Five Islands	Hollingsong	5 05 17
Durby	Muttanglo	Five Islands & Kluze	Hollingsong	24 05 18
Durby Brook	Yuckine	Broughton Creek	Shoal Haven	4 05 14
Durby Brook	Yuckine	Broughton Cr.	Shoal Haven	2 05 17
Durby Brook	Yuckine	Broughton Creek	Shoal Haven	2 05 17
Durby Brook	Yuckine	Broughton Cr.	Shoal Haven	21 05 16
Durby	Berring	Marree	Shoal Haven	2 05 17
Durby	Berring	Marree	Shoal Haven	21 05 16
Durby	Borah	Marree	Shoal Haven	4 05 14
Durby	Tomaroor	Marree	Shoal Haven	21 05 16
Durby	Tomaroor	Marree	Shoal Haven	2 05 17
Durby	Tomaroor	Marree	Shoal Haven	4 05 14
Durk	Bathong	Broughton Creek	Boag Boag	15 01 34
Durk	Bathong	Broughton Cr.	Shoal Haven	2 05 17
Durk	Bathong	Broughton Creek	Shoal Haven	4 05 14

English Name	Aboriginal Name	Tribes	Country taken at	On
Buck	Bathang	Broughton Creek	Shoal Haven	2.05.17
Buck	Bathang	Broughton Cr.	Shoal Haven	21.06.18
Buck	Jangorile	Warangge	Shoal Haven	2.05.18
Buck	Jangorile	Warangge	Shoal Haven	2.05.17
Buck	Jangrot	Warang	Shoal Haven	22.08.18
Buck	Jangright	Warang	Shoal Haven	4.09.14
Buck	Jangright	Warang	Shoal Haven	4.09.14
Buck	Wijajide	Thermatrua	Coral	4.07.18
Doctor	Warayong	Five Islands	Wallisong	7.01.17
Doctor	Warang	Five Islands	Wallisong	27.01.17
Doctor	Ellin	Berrima District	Berrima	1.01.19
Doctor	Tairang	Five Islands & Kiam	Wallisong	24.01.18
Doctor	Tairang	Wallisong	Wallisong	21.01.14
Doctor Throoby	Tairang	Wallisong	Wallisong	7.01.18
Doodlong	Doodlong	Wallisong	Wallisong	21.01.18
Dr Westworth	Wuckin	Wuckin	Shoal Haven	22.08.18
Dr Westworth	Wuckin	Wuckin	Shoal Haven	2.05.17
Dr Westworth	Wuckin	Wuckin	Shoal Haven	4.09.14
Dum	Wail-Wailly	Warang	Shoal Haven	4.09.14
Dook	Wangarrah	Five Islands	Wallisong	27.01.17
Ellan	Alga	Berrima District	Berrima	1.01.19
Ellan Harker	-	Five Islands	Wallisong	27.01.17
Ellan	Ellin	Bang Bang	Bang Bang	14.11.18
Enlute	Enlute	Shoal Haven	Shoal Haven	4.09.14
Fallan	Tallan	Five Islands	Wallisong	27.01.17
Fenny	Banan	Berrima District	Berrima	1.01.19
Fenny	Tutan	Wallisong	Wallisong	7.01.18
Fisherman	Coral	Five Islands & Kiam	Wallisong	20.10.18
Fisherman	Carrakoll	Wallisong	Wallisong	20.10.14
Fisherman	Carrakle	Five Islands	Wallisong	27.01.17
Fisherman	Carrakle	Wallisong	Wallisong	7.01.18
Fisherman	Carracoll	Five Islands	Wallisong	4.02.17
Friday	Wotang	Wuckin	Shoal Haven	1.01.17
Friday	Buran	Wuckin	Shoal Haven	21.01.18
Friday	Warangge	Wuckin	Shoal Haven	4.09.14
Frying Pan	Warangge	Five Islands & Kiam	Wallisong	20.10.18
Frying Pan	Warangge	Wallisong	Wallisong	27.01.17
Frying Pan	Warangge	Wallisong	Wallisong	7.01.18
Frying Pan	Warangge	Wallisong	Wallisong	21.01.14
Frying Pan	Warangge	Five Islands	Wallisong	1.01.17
Gandy Gandy	Gandy Gandy	Broughton Cr.	Shoal Haven	22.08.18
Gandy Gandy	Gandy Gandy	Broughton Cr.	Shoal Haven	2.05.17
Gandy Gandy	Gandy Gandy	Broughton Creek	Shoal Haven	4.09.14
Gandy Gandy	Gandy Gandy	Broughton Creek	Shoal Haven	4.09.14
Gandy Gandy	Gandy Gandy	Broughton Creek	Shoal Haven	2.05.17
Gangang	Gangang	Five Islands	Wallisong	27.01.17
George	Catharra	Thermatrua	Coral	4.07.18
George	Wadaw	Wallisong	Wallisong	7.01.18
George	Wadaw	Warangge	Shoal Haven	21.01.14
George	Wadaw	Warangge	Shoal Haven	2.05.17
George	Wadaw	Warangge	Shoal Haven	4.09.14
Good Good	Good Good	Shoal Haven	Shoal Haven	21.01.18
Good Good	Good Good	Shoal Haven	Shoal Haven	2.05.17

[illegible]

[illegible]

English Name	Aboriginal Name	Tribes	Count taken at	On
Joe	Callihuan	Horrocks	Shoal Haven	2.05.37
Joe	Callihuan	Horrocks	Shoal Haven	1.05.37
Joe	Gunkagang	Horrocks	Shoal Haven	2.05.37
Joe	Gunkagang	Horrocks	Shoal Haven	2.05.37
Joe	Junkagang	Horrocks	Shoal Haven	4.05.34
Joe	Junkagang	Horrocks	Shoal Haven	21.05.35
Joe	Manjaro	Horrocks	Shoal Haven	4.05.34
Joe	Manjarok	Horrocks	Shoal Haven	2.05.37
Joe	Manjarok	Horrocks	Shoal Haven	2.05.37
Joe	Tunell	Broughton Co	Shoal Haven	1.05.37
Joe	Tunell	Broughton Creek	Shoal Haven	1.05.37
Joe	Tunong	Broughton Co	Shoal Haven	21.05.34
Joe	Tunkin	Five Islands	Wellington	27.05.42
Joe the Sailor	Joe the Sailor	Waka	Shoal Haven	4.05.34
Joe Wild	Upu	Wapoorate	Long Bay	15.11.34
Joey	Tumook	Wellington	Wellington	21.05.34
Joey	Tunkin	Wellington	Wellington	1.05.37
John	Miller	Waka	Wellington	1.05.37
John	Wopara	Shoal Haven	Shoal Haven	4.05.34
John Bunkle	Timlong	Five Islands	Wellington	27.05.42
John Cook	Germetian	Peterborough	Wellington	1.05.37
Johnny	Burruangang	Horrocks	Shoal Haven	21.05.34
Johnny	Tilber	Horrocks	Shoal Haven	21.05.34
Johnny	Berrica	Long Bay	Long Bay	15.11.34
Johnny	Bunglong	Five Islands	Wellington	4.05.37
Johnny	Bunglong	Wellington	Wellington	21.05.34
Johnny	Buna	Wopara	Jervis Bay	25.05.39
Johnny	Burruang	Horrocks	Shoal Haven	2.05.37
Johnny	Burruang	Horrocks	Shoal Haven	2.05.37
Johnny	Borruang	Horrocks	Shoal Haven	4.05.34
Johnny	Burruang	Five Islands & Kiama	Wellington	27.05.36
James	Bundlong	Wellington	Wellington	1.05.37
Joseph	Tunkin	Five Islands	Wellington	1.05.37
Kennedy	Compara	Shoal Haven	Shoal Haven	4.05.34
Kennedy	Compara	Shoal Haven	Shoal Haven	19.05.36
Kennedy	Bouner	Berrina District	Berrina	1.05.40
Kennedy	Bounera	Shoal Haven	Shoal Haven	2.05.37
Kevin	-	Wopara	Jervis Bay	25.05.39
Kevin	Ngath	Five Islands	Wellington	27.05.42
Leon	Danna	Broughton Co	Shoal Haven	21.05.34
Leon	Danna	Broughton Co	Shoal Haven	2.05.37
Leon	Danna	Broughton Creek	Shoal Haven	2.05.37
Leon	Danna	Broughton Creek	Shoal Haven	4.05.34
Long Charcoal	Long Charcoal	Waka	Shoal Haven	4.05.34
Long Charcoal	Manjarok	Waka	Shoal Haven	2.05.37
Long Charcoal	Manjarok	Waka	Shoal Haven	19.05.36
Long Jack	Corruver	Five Islands	Wellington	27.05.42
Long John	Bunglong	Five Islands	Wellington	27.05.42
Lucky Jack	Corruver	Wellington	Wellington	21.05.34
Macarty	Macarty	Broughton Co	Shoal Haven	21.05.34
Ngay	Wopara	Berrina District	Berrina	1.05.40
Burgaret	Junkin	Horrocks	Shoal Haven	2.05.37

English Name	Aboriginal Name	Tribes	Count taken at	No.
Barnard	Jende	Barrigong	Shoa; Banes	1,01,37
Barns	Bourapal	Berrina District	Berrina	1,01,40
Barns	Bumage	Hollongong	Hollongong	1,01,39
Barns	Buraga	Five Islands	Hollongong	27,01,41
Barns	Cabkut	Tan Thach	Hollongong	1,01,34
Barns	Caput Good	Five Islands	Hollongong	27,01,42
Barns	Coaranda	Berrina District	Berrina	1,01,40
Barns	Whoright	Berrina District	Berrina	1,01,40
Barns	Hypowanga	Five Islands	Hollongong	27,01,42
Barns	Yandah	Five Islands	Hollongong	27,01,41
Bary	Neane	Five Islands	Hollongong	27,01,42
Bary	Tewon	Hollongong	Hollongong	1,01,38
Bary	Bouraga	Berrina District	Berrina	1,01,40
Bary	Burlich	Hollongong	Hollongong	1,01,39
Bary	Beturi	Five Islands	Hollongong	27,01,42
Bary	Cadialang	Five Islands	Hollongong	27,01,42
Bary	Capranalang	Five Islands	Hollongong	27,01,42
Bary	Cowbar	Hollongong	Hollongong	1,01,38
Bary	Bowers	Berrina District	Berrina	1,01,40
Bary	Bears	Berrina District	Berrina	1,01,40
Bary	Burhilang	Hollongong	Hollongong	1,01,39
Bary	Climawra	Shoal Haven	Shoal Haven	4,01,36
Bary	Climawra	Shoal Haven	Shoal Haven	2,01,37
Bary	Climawra	Shoal Haven	Shoal Haven	11,01,38
Bary	Neboe	Hollongong	Hollongong	1,01,39
Bary	Berong	Five Islands	Hollongong	27,01,42
Bary	Berawal	Tautewilly	Hollongong	1,01,38
Bary	Berong	Kiana	Hollongong	1,01,39
Bary	Bulene	Hollongong	Hollongong	1,01,39
Bary	Bullangpolling	Berrina District	Berrina	1,01,40
Bary	Bullong	Hollongong	Hollongong	1,01,39
Bary	Burafeth	Five Islands	Hollongong	27,01,41
Bary	Burroon	Five Islands	Hollongong	27,01,41
Bary	Pungang	Crowl	Crowl	4,01,36
Bary	Tullang	Barrigong	Shoa; Banes	1,01,37
Bary	Tullang	Barrigong	Shoa; Banes	1,01,37
Bary	Trubana	Berrina District	Berrina	1,01,40
Bary	Tamh	Berrina District	Berrina	1,01,40
Bary Ann	Seale [1/2]	Berrina District	Berrina	1,01,40
Bary Ann	Bary Ann	Five Islands	Hollongong	27,01,42
Baskal	Neakey	Shoal Haven	Shoal Haven	11,01,38
Basken	Burine	Five Islands	Hollongong	27,01,42
Baskay	Bukho	Gerrongong	Shoa; Banes	11,01,38
Baskay	Bunawung	Gerrongong	Shoal Haven	1,01,39
Basko	Baria	Burroon	Shoal Haven	4,01,36
Belly	Buznan	Five Islands	Hollongong	27,01,42
Benday	Bonday	Jerres Bay	Shoal Haven	11,01,38
Bonday	Richard	Shoal Haven	Shoal Haven	4,01,36
Bonday	Richard	Shoa; Banes	Shoal Haven	2,01,37
Bonday Pe	Peerie	Baska	Shoal Haven	11,01,38
Bonday Pe	Perrongong	Baska	Shoal Haven	11,01,38
Bongan	Debort	Five Islands	Hollongong	1,01,37

English Name	Aboriginal Name	Tribe	Coast taken at	No.
Morgan	Muskiert	Five Islands	Malibongong	27.01.42
Mrs Ploeger's light	Molans	Herrins District	Herrins	3.01.40
Mungalong	Mungalong	Garrungong	Shoal Haven	21.01.34
Mungalong	Mungalong	Garrungong	Shoal Haven	3.01.37
Mung	Mungerie	Denawagallie	Errol	4.01.34
Munah	Munah	Malibongong	Malibongong	21.01.34
Murphy	Dungarwa	Herrins District	Herrins	3.01.40
Mungle	Mungle	Malibongong	Malibongong	21.01.34
Murphy	Doel	Five Islands	Malibongong	25.01.42
Murphy Jack	Mural	Shoal Haven	Shoal Haven	3.01.37
Muddy	Duyung	Murragong	Shoal Haven	3.01.37
Muddy	Duyung	Murrag	Shoal Haven	21.01.34
Muddy	Duyung	Murragong	Shoal Haven	3.01.37
Muddy	Duyung	Murrag	Shoal Haven	4.01.34
Muddy	Muraiah	Shoal Haven	Shoal Haven	4.01.34
Muddy	Murur	Shoal Haven	Shoal Haven	21.01.34
Muddy	Murrie	Herrins District	Herrins	3.01.40
Muddy Murur	Murur	Shoal Haven	Shoal Haven	3.01.37
Mully	Mureel	Five Islands	Malibongong	27.01.42
Mulree	Murungally	Murrag	Shoal Haven	21.01.34
Mulree	Murru-gully	Murrag	Shoal Haven	4.01.34
Mulree	Murungally	Murragong	Shoal Haven	3.01.37
Mulree	Murungally	Murragong	Shoal Haven	3.01.37
Mully	Dungarwa	Herrins	Long Bay	15.11.34
Mul	Muppy	Malibongong	Malibongong	7.01.34
Mul	Mungla	Malibongong	Malibongong	7.01.34
Mul	Mural	Yungally	Malibongong	7.01.34
Mul	Tullie	Malibongong	Malibongong	7.01.34
Mul	Timberly	Malibongong	Malibongong	7.01.34
Mul	Wine-Jong	Malibongong	Malibongong	7.01.34
Mullite	Mullite	Murrag	Shoal Haven	21.01.34
Mullite	Mullite	Murragong	Shoal Haven	3.01.37
Mullite	Mullite	Murragong	Shoal Haven	3.01.37
Murphy Jack	Mural	Shoal Haven	Shoal Haven	21.01.34
Mul	Tulligh	Five Islands & Kima	Malibongong	26.01.34
Mul	Timberly	Five Islands	Malibongong	6.01.37
Mul Bunde		Five Islands & Kima	Malibongong	26.01.34
Mul Bunde	Mulcorry	Malibongong	Malibongong	7.01.34
Mul Bunde	Mulcorray	Five Islands	Malibongong	6.01.37
Mul Ben	Mulchally	Five Islands & Kima	Malibongong	26.01.34
Mul Beger	Murro	Shoal Haven	Shoal Haven	21.01.34
Mul Beger	Mul Beger	Murro	Shoal Haven	3.01.37
Mul Bunday	Mudy	Jervis Bay	Errol	4.01.34
Mul Ben	Muragoo	Errol	Errol	4.01.34
Murphy	Long Bay (1/2)	Herrins District	Herrins	3.01.40
Murphy gang	Murrag	Murragong	Shoal Haven	3.01.37
Murphy	Murragalong	Five Islands	Malibongong	6.01.37
Murphy	Murraglong	Five Islands	Malibongong	27.01.42
Murphy	Murragalla	Five Islands & Kima	Malibongong	26.01.34
Murphy	Chungarline	Five Islands	Malibongong	4.01.37
Murphy	Cooram	Five Islands	Malibongong	27.01.42
Murphy	Coorang	Five Islands	Malibongong	6.01.37

English Name	Aboriginal Name	Tribe	Count taken at	No.
Paddy	Garrang	Five Islands & Ruam	Hollingsong	30.05.39
Paddy	Garrang	Broughton Creek	Bong Bong	15.11.39
Paddy	Brownswell	Shoal Haven	Shoal Haven	1.05.39
Paddy	Brownswell	Shoal Haven	Shoal Haven	2.05.39
Paddy	Brownswell	Shoal Haven	Shoal Haven	21.05.39
Paddy	Gaddy	Hollingsong	Hollingsong	21.05.39
Paddy	Ganang	Hollingsong	Hollingsong	7.05.39
Paddy	Kubarra	Hollingsong	Hollingsong	21.05.39
Paddy	Paddygang	Horroby	Shoal Haven	1.05.39
Paddy	Wangadling	Hollingsong	Hollingsong	11.05.39
Paddy	Tibbars	Hollingsong	Hollingsong	7.05.39
Paddy	Tovenna	Five Islands	Hollingsong	17.05.39
Paddy	Waland	Horroby	Shoal Haven	1.05.39
Paddy	Willing	Horroby	Shoal Haven	2.05.39
Paddy	Willoo	Horroby	Shoal Haven	11.05.39
Paddy Elvert	Cattback	Horroby	Shoal Haven	2.05.39
Paddy Elvert	Cattback	Horroby	Shoal Haven	2.05.39
Paddy Elvert	Cattback	Horroby	Shoal Haven	11.05.39
Paddy gang	Wongas	Horroby	Shoal Haven	2.05.39
Paddy Elvert	Elvert	Horroby	Shoal Haven	4.05.39
Parkerry	Kahury	Jervis Bay	Crown	4.05.39
Parnanetta Jack	Wlent	Crown	Crown	4.05.39
Parnanetta Fox	Wolight	Five Islands	Hollingsong	9.05.39
Parnanetta Fox	Wolight	Five Islands	Hollingsong	19.05.39
Parnanetta Fox	Wolite	Hollingsong	Hollingsong	2.05.39
Patrack	Wyal	Five Islands	Hollingsong	19.05.39
Packer corn	Wuloo	Wula	Shoal Haven	2.05.39
Packer Corn	Wuloo	Wula	Shoal Haven	2.05.39
Packer Corn	Wula	Wula	Shoal Haven	4.05.39
Packer corn	Woolmer	Wula	Shoal Haven	10.05.39
Peter	Coogaling	Five Islands	Hollingsong	15.05.39
Peter	Nauck	Crown	Crown	4.05.39
Peter	Wardlack	Horroby	Shoal Haven	10.05.39
Peter	Widlack	Horroby	Shoal Haven	2.05.39
Peter	Widlack	Horroby	Shoal Haven	2.05.39
Peter	Wulala	Horroby	Shoal Haven	4.05.39
Phillie	Woolang	Five Islands & Ruam	Hollingsong	19.05.39
Phillie	Woolang	Five Islands	Hollingsong	17.05.39
Phillie	Woolang	Hollingsong	Hollingsong	20.05.39
Phillie	Woolang	Five Islands	Hollingsong	8.05.39
Phillie	Woolang	Hollingsong	Hollingsong	1.05.39
Phurata	Furata	Hollingsong	Hollingsong	21.05.39
Philly	Woolang	Five Islands	Hollingsong	17.05.39
Philly	Woolangalia (1/3)	Berrima District	Berrima	3.05.39
Philly	Woolia	Berrima District	Berrima	3.05.39
Philly	Woolie	Five Islands	Hollingsong	17.05.39
Philly	Woolatt	Berta	Hollingsong	1.05.39
Philly	Woolat	Five Islands	Hollingsong	17.05.39
Philly	Woolings	Berrima District	Berrima	3.05.39
Philly Wild	Wooling	Berrima District	Berrima	3.05.39
Phylgang	Wulga	Horroby	Shoal Haven	21.05.39
Pusa	Woolangat	Hollingsong	Hollingsong	21.05.39

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English Name	Aboriginal Name	Tribes	Coast taken at	No.
Timothy	Garrungang	Five Islands	Wollongong	1.05.37
Tinker	Tinker	Murroo	Shoal Haven	21.05.34
Tinker	Tinker	Murroo	Shoal Haven	2.05.37
Tom	Gowery	Wollongong	Wollongong	21.05.34
Tom	Tulua	Bong Bong	Bong Bong	19.01.34
Tom	Tulua	Berrima District	Berrima	1.05.40
Tom Bailey	Woolaharree	Warrego	Shoal Haven	2.05.37
Tom Bailey	Woolaharree	Warrego	Shoal Haven	21.05.34
Tom Bailey	Woolaharree	Warrego	Shoal Haven	1.05.37
Tom Bailey	Woolaharree	Warrego	Shoal Haven	4.05.34
Tom Davis	Cowditch	Meremerean	Crowd	4.07.34
Tom Morgan	Birnet	Wollongong	Wollongong	7.05.34
Tommy	Bytheron	Five Islands & Kiara	Wollongong	20.05.34
Tommy	Burijang	Five Islands & Kiara	Wollongong	20.05.34
Tommy	Gung	Wollongong	Wollongong	7.05.34
Tommy	Wungung	Murroo	Shoal Haven	2.05.37
Tommy	Jumnon	Five Islands	Wollongong	27.05.47
Tommy	Jerrungang	Wollongong	Wollongong	21.05.34
Tommy	Muya	Murroo	Shoal Haven	4.05.34
Tommy	Nowlight	Wollongong	Wollongong	21.05.34
Tommy	Sidge (Maldouin P)	Berrima District	Berrima	1.05.40
Tommy	Muxert	Wollongong	Wollongong	21.05.34
Tommy	Wungung	Murroo	Shoal Haven	2.05.37
Tommy	Wungung	Murroo	Shoal Haven	21.05.34
Tommy Settler	-	Wagay	Jervis Bay	20.05.34
Tommy Settler	Poutalic	Shoal Haven	Shoal Haven	4.05.34
Tommy Settler	Poutalic	Shoal Haven	Shoal Haven	2.05.37
Tommy Settler	Poutalic	Shoal Haven	Shoal Haven	21.05.34
Tomlin	Tura	Hydrae	Shoal Haven	21.05.34
Topsy	Tumung	Wroughton Creek	Shoal Haven	4.05.34
Ugly Jack	Gerrishell	Hanks	Shoal Haven	21.05.34
Ugly Jack	Justerell	Hanks	Shoal Haven	2.05.37
Uncle John	Mundigong	Warrego	Shoal Haven	2.05.37
Uncle John	Mundigong	Warrego	Shoal Haven	21.05.34
Uncle John	Mundigong	Warrego	Shoal Haven	2.05.37
Uncle John	Mundigong	Wollongong	Wollongong	7.05.34
Uncle	Wells	Shoal Haven	Shoal Haven	4.05.34
Uncle Jack	Burleson	Hanks	Shoal Haven	2.05.37
Uncle Jack	Burleson	Hanks	Shoal Haven	21.05.34
Uncle	Worleson	Wollongong	Wollongong	21.05.34
Uncle Water	Uncle Water	Warrego	Shoal Haven	21.05.34
Uncle Water (Shirley)	Uncle Water	Garrungang	Shoal Haven	2.05.37
Uncleman	Trunk	Crowd	Crowd	4.07.34
Uncleman Jack	-	Wagay	Jervis Bay	20.05.34
Uncleman Jack	Womera	Shoal Haven	Shoal Haven	2.05.37
Uncleman Jack	Womera	Shoal Haven	Shoal Haven	21.05.34
William	-	Five Islands	Wollongong	4.05.37
William	Widdie	Meremerean	Crowd	4.07.34
William	Widye	Crowd	Crowd	4.07.34
William	Widye	Wollongong	Wollongong	7.05.34
William	William	Garrungang	Shoal Haven	21.05.34
William	William	Garrungang	Shoal Haven	2.05.37

Appendix 2

Archibald Campbell's Notes on Illawarra Aborigines

1897 - 1902

Transcribed by Margaret McDonald & Michael Organ, 1997

Aboriginal Names

Brownsville
23rd June 1897

Archibald Campbell Esq MLA
for Wollongong

Dear Sir

In writing you yesterday I overlooked that part of your letter of the 16th inst. referring to the Aboriginal names of places in the district. I have been asked by several persons lately for a list of what names I have, and I intended to write to Mr Stewart to know if he would publish them in the Mercury, but I have put the matter off from time to time until now I have received yours also asking me for same. I have a good many matters in hand just now but as soon as I get a little spare time I will write out a list and send it to you.

Yours Truly
John Brown

Brownsville
2nd July 1897

Archibald Campbell Esq MLA
for Wollongong

Dear Sir

As promised in my letter to you of the 23rd ultimo I now beg to send you inclosed a list of Aboriginal names of a few places in Illawarra. Some of them appear to me to be very pretty names, and they ought to be brought into use for the places they refer to. I do not think you will find them difficult to pronounce.

Yours Truly
John Brown

I am informed that Mr James McCann of Mount Keira knows the blackbills language fairly well, and also knows the Aboriginal names of a great many places in Illawarra.

Yours J. B.

Aboriginal names of places in Illawarra

1.	Illawarra Mountain Range	1.	Merrigong
2.	Mount Keira	2.	Djara
3.	Mount Kembla	3.	Djombella
4.	The Range leading from Flax Islands Point towards Mt Kembla	4.	Wooewongorong
5.	Mount St Thomas	5.	Bulewumadah
6.	Garden Hill at the Cross Roads	6.	Buddebedah
7.	The Mountain that runs out to a break at the back of Avondale	7.	Wongawley
8.	Mullet Creek from the Lake to the dam at Brownsville	8.	Daem
9.	Mullet Creek from the dam to the junction of Dapto Creek	9.	Kamara
10.	The northern branch of Mullet Creek, known as Dapto, Bachel's or Tweedle's	10.	Dabroo
11.	The Creek that runs through Mr Wm. Horns' farm at West Dapto	11.	Seringuli
12.	The Creek that runs into the Lake south of Mullet Creek and known as Brook's Creek	12.	The Aboriginal name of this creek is wanted
13.	The Creek that runs into the Lake south of Welsh Bay and forms the southern boundary of the Lake lands Estate	13.	Wollingury
14.	The northern branch of the Macquarie Rivulet known as Johnston's Creek	14.	Yara Yara
15.	The Creek at the southern end of the Lake shown on the parish map as Horsley's Creek	15.	Pumungully

16	The small creek on the eastern side of the Lake running into Kudjary Bay	18	Jubba
17	The Creek that runs into the Lake at M. G. Neave's boatshed	17	Minnegang
18	Kelly's Creek on the Barkely Estate that runs into the Lake	18	Berjong
19	The Creek opposite the Islands	19	Hooka
20	The Lagoon at the back of the M. Keira Hotel	20	Tatbaratong
21	The Five Islands Lagoon at Mr F. O. Connelly's	21	Koomaditchee
22	The reedy Swamp on the Lake Reserve now Mr E. D. Nicolle's	22	Korronggala
23	The Lagoon on Miss Brown's farm at Brownsville	23	Yownginlles
24	Little Bull	24	Jumbellily
25	Pera Meadow	25	Pala-Mantah
26	The strip of land between Allen's Creek and Tom Thumb's Lagoon, known as Walchons Long Point	26	Mangan
27	Daplo	27	Dabpato
28	Brownsville	28	Morgumburno
29	The Wind Mill Hill at Brownsville	29	Boorjyn
30	Horsley, the residence of Mr John Lindsay	30	Mogomono
31	Avondale	31	Waldra
32	Benares, Mr W. M. Cook's residence	32	Wollindara
33	Marshall Mount	33	Neusandurley
34	Tony's Meadows	34	Tupria
35	Paddy's River on the Old Goulburn Road	35	Buringully

Aboriginal

Sept 10th 1897

Saw a Black Jin at Karna Railway station today - who stated as follows in reply to questions by me:

That she was one of the Crooked River (Gerrigong) Encampment Blacks, & her name Jage - her husband's name "Tom".

That she was the only pure Aboriginal in the encampment, which included 5 men, 4 women, 10 children - or 19 (nineteen) altogether - 18 being half-castes.

She also stated that several of her people, or tribe, lived at Coolangatta in houses occupied by them from the late Mr Berry & from which Dr Hay their present landlord did not dislodge them.

She could not tell how many were at that encampment, but said that there were only three real Blacks among them - one man & two women - all the others being half-castes.

Aboriginal contd. 10/9/97

Miner Dymock remarked to me at Jamberoo today that his Father said the Blacks in former years used to climb a tree on his farm and drop sticks down a hollow therein, to turn possums out of it. He said the tree had been felled a few days before, & a stick found therein, which his father said must have been there about fifty years.

Aboriginal Names

Taken down as nearly as possible from Queen Rosy, Billy Saddler, and one or two other Aborigines, on 2nd Feb'y 1898, at Wollongong A & H Show

Nicks	Port Kembla
Marlangang	Wollongong
Wonnung	Mouth to Tom Thumb
Tuckulung	Tom Thumb
Tuggilee	Show Ground, near Parkies
Collyer	West Thumb Island
Munnungang	East Thumb Island
Boorodoong	Largest of Five Islands or extreme spot of it, named Green Eel
Geeloby	Spring Hill
Chernumbagang	Coolangatta
Mumukang	Seven Mile Beach

Bullong	Black Head
Moolawing	Mouth of Lake Illawarra
Corongang	Island on north side of mouth of Lake Illawarra
Toorongang	Bull
Kjarniya	Klama
Cullingabahn	Wollongong Race Course

[16 June 1886]

Aboriginal Incidents

Snake catching, snake eating, Captain Brooks

Aboriginal Expressions

Pcranney	Waddy Man	Water-man	Yahoo	Croble
Carabemie	Boodgery	Gammon	Bad Gammona	Ball

Aboriginal Names

Coarse	creek at Gamrong
Beiwama	north side of mouth of Lake Illawarra

Above names appear on old Sir Thomas Mitchell map of Illawarra AC

[September 1886] 5/86

In the course of a conversation with Mr John Fraser J.P. of Bushgrove, Tullimbar, this gentleman related to me

"KingTullimbar"

Since the early days of settlement in the Macquarie Valley (now having the town of Albury Park as a centre) an Aboriginal named "Tullimbar" or "Tukumbur" was the recognized King of the Aboriginal tribe of the locality. He was a powerfully built, athletic man, who was looked to with awe, as well as respect, by his tribesmen, who in the early days of the "Thirties" and "Forties" numbered several hundred.

The tribe however had their main centre and "Kingdom" in "Tullimbar", now known as "Tongara". This locality, or the upper portion of the Macquarie Valley, was named Tullimbar, or Tullumbur, by the Aborigines. The creek running from the main stream through the town known as Tongara and another part of the homestead was known as Tongara by the Aborigines.

The name Tullimbar was derived as it were from its rightful location to where it is now so designated by a Mr Dore, who opened a store in the slates - his reason, or excuse, for the renaming the place, was that he was opening the store for "Tullimbar people", meaning those residing in the upper Macquarie region.

King Tullimbar used to relate two thrilling incidents in the course of his life. In one instance, while he was a young man, he was on a visit to Kangaroo Valley, where another young man of the tribe manifested jealousy of him on account of a charming "jin" to whom both of them were paying attention. In the course of his return journey alone over the mountain range by the route subsequently designated "The Butcher Track", Tullimbar camped out by the way on the Illawarra descent. He suspected that his sable rival might fall on him suddenly from the Kangaroo Valley for the purpose of murdering him by the way, so that he might then have a clear way with the charming "jin".

By the way of stratagem Tullimbar, after lighting a fire, and making use of it for whatever cooking purposes required, retired under cover to a near but safe distance, instead of lying beside the fire throughout the night as was the Aboriginal custom.

Before doing so, however, he got a portion of tree-fern trunk about the length of a man, and rolled his possum cloak around it to appear in the dim fire light something like a person asleep. This was with a view to deceive and decoy his rival should he dog his steps in the night for the purpose of murder.

In the course of the dead hours of night Tullimbar's supposition was realized, by noticing the Kangaroo Valley man approaching in a crouching attitude, and murderously attacking the fern trunk which he spined through and then tomahawked. As he was in the act of doing so Tullimbar sprang upon him and speared him through the upper part of the body, and having him entirely at his mercy, he then asked his vengeance on him in one way and another without actually killing him.

One gruesome process adopted by him was to place the man's hands on a stone, and pound away at them with another stone until he had converted them to jelly - and to use his own oft repeated words about the matter, he "beat him all night".

"I beat him all night" was his own favourite way of expressing his part in the tragedy. He let the man go next morning, and the latter actually made his way back to Kangaroo Valley in his wounded and bruised condition, but died shortly afterwards from the effects of Tullimbar's retribution in the mountain range in the dark hours of the night.

The other instance referred to occurred on Johnstone's Meadows, Macquarie River. On a certain day, and in broad daylight, as Tullimbar was in the act of stooping down on his knees to drink water from a creek or pool in the thick bush, he noticed the shadow of another blackfellow, who was making a rush on him from behind, with a tomahawk or bidgeon, evidently intending to murder him. Tullimbar sprang to his feet before his assailant accomplished his deadly purpose. A fierce encounter ensued but speedily ended in the death of the attacking party by Tullimbar.

Tullimbar killed him on the spot and often he told the deadly tale to the residents of the locality in the course of his subsequent lifetime.

In connection with this notice of Tullimbar, it may be related that the favourite camping place of the "Blackie" during the early settlement of the Macquarie settlement by Europeans were on the bank of the river, near what subsequently became the position of the Main Road, the slope of the hill west of the "Churches" of modern days, and on the site of Mr John Mair's property, and on the north of the tier so named by that gentleman "Bushgrove".

In the course of ploughing the land in different places, some implements of the Aborigines.....

The Public Library of New South Wales
Sydney, 19 July 1898

Dear Mr Campbell

In editing the "Historical Records" I have come across a letter of one of the early Explorers in which he mentions a Cataract of "Carnung Gurning" situated apparently somewhere between the coast and the junction of the Cataract River with the Murrumbidgee. Hind Flinders gives it on an old map of his. He spells it the same way and locates it about the spot where the Cataract Creek joins the Cataract River.

Can you oblige me with any information which will enable me to identify it? Is there such a name in existence today? (evidently it was a native one)

I am loth to trespass on your time when, or at present, you must have your hands full with electorbooring work. But I will be sending the sheets to press shortly & if I waited till after the elections, might be too late.

Wishing you every success in yr campaign

I am, Yours v. truly
F M Bladen

The Public Library of New South Wales
Sydney, 12th Sept 1898

Dear Mr Campbell

Many thanks for your note, just to hand. I quite expected you would have your hands full with electoral & parliamentary matters.

Since writing to you I have been making inquiries through the Survey Office folks and have come to the conclusion from the only old map upon which I can find the name of "Carnung Gurning Cataract" that it is identical to Apple Falls of Today.

The similarity in sound between "Carnung" and Koro is very remarkable. I have little doubt that they represent the original native name of the mountain & probably also Cataract Creek. In the old map on which the Cataract is named Carnung Gurning the Cataract River is given as Moonswathin River. I find however that the native who in 1800 gave the early settlers some information concerning the river and the district in its homage was named Moonswathin and the settlers relying largely upon him for information doubtless named the River after him. The name appears to have fallen into disuse immediately the Colonists penetrated to those parts.

Within the last few days I have taken charge of the Library (the building next door to Parliament House) so it will not be very easy for you to drop in and see me. I am still carrying on the "Historical Records" Vol VI, of which, dating with Govr. Bligh, is now in the printers hands. I congratulate you on your return as M P.

Yours v. truly
F M Bladen

Aboriginal Names of Places

18th Oct. 1899

In the course of talk with a Shoalhaven Aboriginal named "Buthring" (a real Black) today, he told me, in reply to enquiries, the native names of the following places:

He appeared to be very particular about being correct in his answers, as was indicated by his declining to give such names for "Pig Island" Shoalhaven River, or Kangaroo Valley. He said he had heard the Aboriginal name for Pig Island, but could not remember it, and hence he would say no, and not tell an untruth regarding it.

He could (not) recollect having ever heard a native name for Kangaroo Valley, the first name he remembered for it being Kangaroo Ground - which was the pioneer European name for the place.

Coolangatta

He said the real native name of Coolangatta was "Jellumbagang". Asked why it had been named Coolangatta, he said that designation had reference to blackfellow composites that used to take place there. This explanation would appear to indicate that the word Coolangatta meant to the Aborigines of the part, much the same as the terms Ball-room, Music Hall, or Dancing Saloon, do to Europeans.

Shoalhaven River

The native name of the Shoalhaven River, he said was "Burray" or "Burrat". The latter a being very distinctly pronounced by him is the last syllable, but somewhat short and sharply.

Bomaderry

He said should be "Burrnaderra", an explanation doubtlessly correct, the latter word having much more of the Aboriginal ring in it than the former, which suggests of the "Walls of Derry" or "Derry Boys" rather than the mother tongue of Prehistoric sons of the Soil or the banks of the "Burray".

Broughton Creek

"Waroong" he said was the native name of Broughton Creek, and as far as I could understand him that name applied to the eastern branch of the stream, all the way up toward Broughton Village and the Fox Ground.

Town of Berry

"Yerrowalong" he said was the native name of the site and immediate surroundings of the town of Berry - to the Hospital Hill, from that side - to use his own words. As he appeared to define Hospital Hill, or edge, as a kind of boundary between "Yerrowalong" and "Waroong", this leads me to suppose, really, the former name was applied to the Broughton Vale branch of the united and navigable Broughton, and the latter to the Fox Ground branch.

Cooked River (Goringong)

"Corangang" was very distinctly, and definitely, his name for the Cooked River.

Black Head

He was equally clear and distinct on being "Buggung" of the black-fellows etc.

"Seven Mile" (Shoalhaven) Beach

The native name of the "Seven Mile Beach" he said was "Merrwen".

Jervis Bay

The native name for this he gave as "Coomumburri" - the name "Coomumbere Creek" being as he explained a corruption of the above which was the native name for the whole bay itself.

Gambesara Mountain

The native name for this he said, was not the above, but "Gambesangang". And here he volunteered in intense earnestness, to launch forth in superstitious legend - He said the mountain was so named on account of a "little hairy man" who lived in a cave situated near the top of the range. The "little man" had lived there from time immemorial, lived there still, and would do for all time. He did not eat bread or any such things, as ordinary blackfells, and white fellows did, but ate bush possums, which existed in the locality for his use. He (Buthing) had never seen the little man, or his cave, but his father had, and all the old blackfells, who, passed away, knew everything about him.

The cave was carved all over by the little man, who passed his time doing such carving which was the original pattern that used to be worked on the inside of the best made possum rugs manufactured by the blacks in years gone by - that was to say, within the early days of settlement by Europeans in the district. He said all old residents would remember the patterns that the blacks used to trace on the inside of the possum rugs, many years ago, which patterns he gave with authoritative earnestness as having been designed by the "little man" and obtained from him. And he was quite emphatic about the said cave and little man being on the mountain top still.

Aboriginal Names &c

Taken down today from "Buthing", native of Goolongatta

14/2/1880

Greenwell Point	Jemjer
Norwa Hill	Crumbere
Coolangatta	Jelumbagong
Woodhill	Jemula
Mountain over which road between Mary & Kang Valley	Gulummubala
Broughton Creek, above ... Junction	Bula-jura
Eastern Creek from Sand Junction to Boggaish	Noornan
Sheelahaven Beach 7 Miles	Murmoere
Earth	Moosah
Day (about Midday)	Noeah
Night	Othowang
Morning	Bunewumee
Forenoon and Afternoon	Boggaish

Hill or Range	Bellcourse
High Mountain	Bahree
Water	Adhuag
Sun	Woone
Moon	Dedthug
Star	Djilgee
Morning Star	Gumunderee (YGumundera) Gumundere or Gumundree
Wattle	Noondoodak
Blackbutt	Yarroogad
Blue Gum	Djellack
Bush Creek "Blackbitterwater"	Dihuman
Cabbage Tree	Dihimweel

Butling says, that one of the main battle-grounds the blacks used in the olden times was "The Little Mountain", or "Dicky Wood's Meadow", beside the creek, on the east side of Broughton Village. He said the different tribes from all directions used to fight there - mostly about women matters. "Lots" of blacks were killed there in battle, and buried here or there about.

The Little Man of the Gambewarra Mountain (he told me about before) he says is about the height of a table, and his colour "quarter-caste" - blacker than a white man, & whiter than a half-caste.

Wandandian - he said had reference to two old Aboriginal women who used to go there stripping wattle bark in the olden times. Of the bark, or the inner part or lining of it they made things for use. The name of the place - Wandandian - he said referred to those two old women.

Note - In March of 1898 the Hon. George Thornton M.L.C. informed me that the said name meant "The Home of the Lost or Wandering Lovers"

"Butling" 23/5/1900

Djilubugung	Native name of Coolangatta where Dr Hay's residence now is
Numba	means Tea Tree
Currona	Red Cedar
Milingaa	White Cedar
Blue Gum	Djellack
Kama	Kyamawo

Blowhole	Toofoogs	
Mount Pleasant	Bungoongard	
Ocean	Mumman	
Creek	Ojennagang	
Earth	Mooring	
Rock	Cooring	
Water	Nhuckgong	
Wind	Bommensee	
Sun	Womes	
Moon	Ojuddjung	
Stars	Ojingeo	
Fire	Jhumshee	
Fish	Chang	
Bed	Bheoddjang	
Native Dog	urupl	
Kangaroo	Bheosoo	
Wallaby	Bhumer	
Salt Water	Bhumadgan	
Tree	Qheondoo	
Man	Ewindg	
Woman	Mheja	
Boy	Qhoojeld	
Girl	Mullagh kwoelang	(Grown) (Little girl)
Big Man	Joorongu Byengang	
Big Woman	Norloga	
Beautiful place	Nuggong	
Bad	Ohuring	
Sand	Wadjeil	

Track	Dhuuna	
Father	Baabang	
Mother	Nhubang	
Brother	Dgadgang	
Sister (oldest)	Mannang	
... Sister	Cuddigo ga	
Youngest brother	Mla ga	
Cousin	Ghubbo	(boy)
	Ghubbon	(girl)

Aboriginal

18/5/1902

Particulars obtained from Butling - a Shoalhaven Aboriginal - 18/5/02:

"Wuthegang", name of small mysterious Aboriginal residing in a cave on the highest point of Caribwara Mountain range - the sandstone capped summit south-westward of Mr Graham's residence, on the Berry - Kangaroo Valley Rd.

Only about two feet high, but so abnormally strong, that he could throw any number of men about as he pleased and kill them at will, as he always did when such came in his way. He has several small "Jins" - about his own height, and they have placid natures, but neither Jins nor the latter are ever seen - nor Wuthegang himself. He always disappears into his cave when approached. But if he did not do so all would be killed by him that come in his way.

He has been in the cave from time immemorial, and will remain there for all future time.

In older times the Aborigines there were another lot of small wild Blacks about forty or fifty miles up the Shoalhaven River country above Nowra. They were called "Jangbeegang". They were about the same stature as Wuthegang and his Jins. Unlike him and his family (they) were mere wild Blacks - not mysterious beings.

He (Butling) gives the same name "Jangbeegang" to the Caribwara Mountain over which the Nowra - Kangaroo Valley (road) passes.

The Aboriginal name for the high sand-stone cap of the mountain in which Wuthegang resided was "Boomul". He carved pictures on the face of the rocks, quite expertly, and his carvings were there to be seen by any person visiting the place.

These particulars are additional to what Butling related to me some time ago, on this mysterious subject. He becomes excited when speaking about it, and it would seem to me that he has a dread of giving the name of the "little man". He wanted to know if I had an intention to "catch him". & warned me that he could kill him (Butling) & myself & many more.

He gave the following Aboriginal names in the course of the same conversation:

"Wawong"	where the Town of Berry exists
"Gallungumboti"	(Woodhill)

"Djerryaroo" Mountain rings over which Barry - Kangaroo Valley Road passes

"Dhoorooong - Jambar Yarr" This compound name given for the Shoalhaven River,

nothing associated the compound designation with the river in the vicinity of Bomaderry Creek, but he could not explain his meaning intelligibly.

Aboriginal

Blacks were employed casually as corn pullers and potato diggers and gatherers, and some were good stockmen - notably a real black named "Oney" - who was proud of his expertness with the stockwhip to such an extent that he could split a snake from the head backwards for nearly a foot, with a crack of his whip.

Many of the blacks even in the early forties, wore only a kind of girdle round their loins, from which was suspended a small tassel of about a foot long in front & rear, to serve the "fig-leaf" purpose. Otherwise they were absolutely naked. The girdle and tassels were usually made of Kunjcong fibre, twisted into twine like thread.

Remember Aborigines not only deeply tattooed, but with holes in noses, and sticks across therein

Appendix 3

Francis McCaffrey's

Notes on Illawarra Aborigines

1910 - 1930

The following notes are transcribed from the Francis McCaffrey Papers, Wollongong University Archives

Francis McCaffrey was a local Illawarra historian who worked from the 1890s through to the 1930s. Though he was primarily interested in the history of farming and cattle grazing on the South Coast, his publications and notebooks include numerous references to the local Aborigines and place names.

Extracts from his notebooks - the majority of which were compiled between 1910-1930 - are included below, along with relevant material from his publications and other manuscript sources.

It is recommended that the original documents be referred to during any future studies, as McCaffrey's handwriting has been difficult to transcribe, especially with regards to Aboriginal words.

* Notebook 9, pp. 1-2

[Aboriginal Names]

Bong Bong	Dead, something lacking vitality
Bonkwana	Bird - a spear Worn - bad or broken spear
Boona	The Woodcock (species in South Queensland)
Bonalia - Boonawrong - (Boonana)	The Wood-duck
Burool - (Boorool)	Bora Ceremony, 2nd large, big
Banbora (Banburi)	One of the four class divisions
Bura	One name of the boomerang and the whin it makes
Bumbo (Boom Boom)	Some childish name for thunder

Gowra - gowara - Kyarra	The White Cookatoes
Cudgerie	The Black Myrtle, used for bullock whiphandle
Doo-waighe (doo-cowai-las)	The Native Companion
Goondama (goondam)	Also name of native companion
Jerriery (Jerrie)	Go quickly, hurry along
Kurawoy - Kurawong - Kurawath	The pied crow shrek
Kathooka	A Fijian Chief, sheltered by Pigeon House tribe, from whom he stole a gin. Settled on Lake Howarna
Mangga	Is a name given to a storm with lightning
Minninguma	By and by, tomorrow, plenty of anything
Mosya - Mooroo - Mooroo	The Horse, back of a bed
Mudgee	The green frog of South Queensland
Puny-barry (puni-bum)	To run, go like blazes
Pynia - Byania - Bares	Fire used by Aborigine
Tengara - (Toong-gara)	Thunder, South Queensland
Tullumba - (Tullumbah - Black Chief) -	Very tired
Wawa - Waha - Waha	The name for Cows, the crow
Wamjee - Kamajee Wongee - Wamjee	The black high chief who had charge of the sacred stone - Koorbarr
Wollungry - Wollongarie	a small waterfall
Wullumbucka - Wullum-bookee	Two honeysuckle trees
Wullamal - Wollamal	the Schnapper (Bimbs, Moreton Bay)
Unadema - Unadema	something lurking, a shadow
Yamawa - Yamawa	grumpy, venous, shark-like
Wongawilla (wong-go-wille)	Nest of the Wonggo Pigeon
Yalla - Yallah	Go away! (imperative mood)
Yendry - Yendie	same as Jerrie & Jerriery
Budgona - Bugong	an edible moth, South Coast
Bangalla - Bangalla	a lone hill

Boombah	Thunder, a very big noise
Buli - Bulta - Booley - booril, booslye	Native honey
Gopndamin	Native companion
Cambowana - Kambowana	A hill or mountain with bare top
Gerringong - Jerringong - Jamingong	The Porpoise
Ilawarra - Illawarra	Water far off
Ilaro	Bad water, salty water
Judy Andy - Jindandi	A Sowans Comboree
Jamboro	A black tradition - a cluster of Stars
Kuma - Kama - Kahma - Gyahma	The great Spirit
God	In Kamilaroi - Blances In Wiradjuri - Bamani
Kumakwah - Kumawa - Kumawak	Pied crow strike
Koonburi - (Koon-bumia)	A whirlpool
Mulga	A species of acacia, Far West across
Koonowarra (Victorian dialect)	A Swan
Wonona - Woonona	Sleep
Towadgi - Koradji	Keeper of Sacred Stone - Keeper
Wollongong - Wollagui	The King Fish
Bunberrri - (properly Bunburi)	One of the class divisions
Burrawarra - Wana	Far away
Burberrri	Leaches Kingfisher
Coomudichy	Bad water
Kambila - Kahlloodila	Two heads
Nowra - Gnowarra	The black duck
Numba, Tongarra, Towadgi	A Medicine Man
Hungary	A place of sleep
Martoma	The house is good
Wahwee	Something mythical
Bargo	High country

Yarr - is a corruption of an Aboriginal word 'yar' which is a sign of delight or pleasure. Arthur J. Vogan says - 'Yar' means what may be translated 'very' - we have it very, plenty, many deep, and along the South Coast of N.S.W.

yarrabunge	go away quickly
yarramsu	quick man, horse
yarracoonie	deep water, plenty of fish
yarranda	a large stream
yarrandi	large bat, opossum

Waryahilla - Waryandilli - Where is the meatstick?

* Notebook 9, pp 9-11

Captain Brooks (Aboriginal) a wee little white-haired man in the fifties, totally blind, led about by his tribe, a cannibal who talked of the flesh and salty nature of human flesh according to the nature of climate and colour of the skin. He declared that he knew Captain Philip having met him on his landing in 1788. Captain Brooks met a sad end - he was left alone in the camp which caught fire in the absence of the tribe and he was burnt to death. If the mysterious disappearance of Huxon was known to the blacks they called on Captain Brooks.

George Brown of the Howarra Hotel, Dapto:

The ethnic gap has pressed away
The primal race is with the dead
and, Traitors of yesterday
The White invaders rule instead

Old terrible Billy Graham and James Graham his son were very cruel to the blacks - the blacks afterwards hated Scotchmen.

The power of heitching could make the blacks believe that the McDill's were Scotch. The blacks would say 'too kind to us to be Scotch'. The Waugh and Dymock families were also kind to the blacks.

Old Young's house is built on the site of the old road. 'Sam Tuckanboy', Joe, Charlie, Clara, were Bumb walkers and gooseberry gatherers. Unfortunately we have lost the names of the old blacks. Joe was fond of shooting and was most expert in the management and care of a good fowling piece.

Old Mickey Nanamah was not a tribe man - he belongs to the above class who wandered about among the white settlers.

King Bungbung was according to William Warren Jenkins Chief of the Howarra Lake tribe in 1816.

At Dapto the late John Brown had two blackmen in his employ for many years, brothers. Papp - a splendid type of manhood, and Undilla Undilla, was known as Panamatta Joe. Evidently adopted by his late father.

• **Notabook 9, p 99**

The Aborigines of the Tableland - The Anglo tribes. The Hiss tribes were Mulwam - meaning Long Water, Taria, and BunaBuna.

The Bama - the most warlike, had their 'trading' or country from Abercrombie to Taria, and Cumbungla.

Cabra Wanda, whiteman's treasure

Combores Big meetings

The blacks who wore the half-moon plates were Yarnaginy, Kungolong, Mulwam, Tonery and Mininda, Chief of the Bung Bung's

The word Cookam represents Mulwam tribe. The man-making ceremony was called Bora

The blacks gave the Police of Goulburn information about the murder of Roach - manager of Clifford Creek station in 1838, and White and Mooney were gibbeted - hanged in their chains - for their crime, where they remained hanging until 1839. Governor Bourke ordered the burial of the skeletons, after bleaching in rain and sun 3 years.

The blacks painted a criminal white, then 'bundled' (clubbed) him to death - Knulla Knulla

Boondy	meat
Yabbe	a hunter
Baui	no or wicked
Budgerie	good
Cobbam	large
Yabber	food
Waddy	wood
Bon	thunder
Karang	gumtree
Nerang	small
Cowa	feathers
Nangery	to camp
Cobladong	inches in the water
Wombeyan	big kangaroo
Wollondilly	water trickling over rocks
Dumau Dum	a messenger
Cumbungla	stone in water
Gulleu	a swamp

Ubba	go fast
Yulong	a timbered hill

Jimmy Hamilton and Burns Burns Jimmy were taken to Tasmania from Argyll to track the notorious Jacky Jacky (Westwood) in 1844. He was an escaped convict and they quickly saw him to prison again

Marra	Wild blackbellow
Woo la Moola	a wharfend
Jununga	an extensive view
Gooyong	camp
Elanora	a home by the sea
Boongalla	shade
Allambi	a quiet place
Geordalan	resting place
Jemara	a place of shrubs

The above are taken from a list in the Mitchell Library.

* Notebook 9, p.133

Ideas obtained from a full-blooded black - Mickey Munimana, by Miss M.A.Brown in 1883 at Depto, Ilwama, N.S.W.

Tunar	Bread
Munoo	Boat
Hockar	Sugar
Pittang	Tea
Tabilia	Flour
Njong	Fresh water
Wundee	Fine
Moring	Ashes
Kundoo	Wood

Korogcourage	Smoke
Morogpi	Coals
Kaowang or Howang	Light
Chilly Knew	Candle
Webrow	Potatoes
Korogang	Cabbage
Mingang	Pumpkins
Demothual	Onions
Knowhwa	Melon
Soulboule	Corn (maize)
Mithong	One
Bulalah	Two
Bulatah Mithong	Three
Worodguta	Four
Mourae	Five
Mourendah	Twenty
Pingrong Jerong	Plow
Yasumwah	Peaches
Tumbemlong	Flowers
Koondoo	Tree
Kiyandoodoo	Leg
Kiyang	Sea
Wiyjrek or Marah	Sand
Palingang	Salt water
Powee or Cong-conrong	Shells
Wata/Watta	Ande
Kun-uni-moo	Knee
Gakurini	Hair
Wourang	Beard
Mys-e	Eyebrow

Mobara	Eye
Obecroll	Eyelash
You au yde	Body
Youteu or Yowin	Man
Mogar or Mega	Woman
Konjaer	Boy
Younjaer	Little boy
Merongang	Baby
Piangang	Old man
Moolamar	Old woman
Kuwa	Blood
Wellanger	Opposum cloak
Kumura	Opposum
Pi Pi	Gown
Geongbury or Keenbury	Sleep
Bumbo	Kangaroo
Boonah	Wind
Burna	Rain
Woero	Sun
Gucjung	Moon
Mullamulla	Stars
Ojera	Mount Kakra
Ojanbeta	Mount Kembla
Woodwongrong	Five Islands Point
Bulwannah	Mount St Thomas
Buddabaddi	Garden Hill
Wongawilly	Mountains back of Avondale
Bawn or Kantara	Mullet Creek
Dehge or Gilingali	Mullet Creek

Wulinguny	Lakelands Estate
Yama/Yama	Johnston's Creek
Pumungully	Horsley
Jebborsay	Lake Ellwara
Minnigung	Creek running into Lake
Budjong	Wyllie's Creek
Tubbertong	A lagoon
Koomaditchie	A lagoon at Five Islands
Komonguggulla	A reedy swamp
Yowngmiller	A Lagoon
Julin bulliley	Little Bulli
Paini Meelah	Paini Meadow
Mongau	Torn Thumb Lagoon
Mougumbura	Brownsville
Boonla	Expto Hill
Mogomoro	Kambla Park
Widdira	Arundale
Wallindara	Bonares
Naurandurley	Marshall Mount
Lupnaa	Tony's Meadows
Euringulla	Goulburn Road

* Notebook 9, p 148

The Aboriginal tradition of the White man in what is known as the County of Argyll has been traced to a man named Wilson, a convict who was in one of the first prison ships that arrived in Botany Bay. He joined the blacks, learned their language and habits, studied their arts, and became so expert that Governor Hunter engaged him and another convict to explore the South West. He started from Camden, discovered Pictou Lakes. He it was who gave the key to all future discoveries. He being a convict was sufficient excuse to deprive him of all honour. It was nearly 20 years later that Hamilton Hume explored the same localities. Wilson evidently loved the blacks too well, but not wisely. He would not leave them, stole a girl, and lost his life.

Who dares give the convicts their due? Who dare give them credit for the great things they did for Australia? No one! For to do so would slip lame the fraud worked into our history

* Notebook 8, p. 181

Captain Beekle - a very old Aborigine, who had become feeble and blind with age, was burned to death in his camp at the Lagoon, Kurita, July 4th, 1857. He was left alone in the Camp and the wind blew sparks from the fire on the Camp and set it on fire (Jilawara Moruary)

* Notebook 16, p. 25

Billy Sadder, a halfcast, stretches out Sam Grogrove with a stick at Wollongong Races in 1873. Captain Charles witness

* Notebook 10, p. 86

Fighting men of the tribes: Yellow Jimmy was born in Watland. His mother was an Australian black, his father's name was Reeves, and he was reared by a man named Phoenix who made Jimmy a jockey and a noted horseman.

* Notebook 10, p. 104

The Aborigines of Ilwaco. It is our will and pleasure that you do, to the utmost of your power, promote Religion and Education among the native inhabitants of our said Colony, and that you do especially take care to protect them in their persons, and in the free enjoyment of their possessions, and that you do by lawful means, prevent and restrain all violence, and injustice against them which may in any measure be practiced or attempted against them - Royal instruction to every Governor who entered Sydney Harbour since the year 1790. Was it ever practiced by the Government - No! The get rich quick System had no time to wait for the development of the Civilization of any of our black brethren

Mr Turington stated that between the years 1829 and 1838 he has seen as many as 400 natives in a corroboree at Ilwaco - yet in 1870 they had dwindled to 6

A generous Nation, and a Pastoral Government had seized upon their land, dispossessed them of both their hunting and fishing grounds and left them to live and die as best they might - uncared for, and unthought of, as the dogs in the jungle, a beggarly blanket the sole equivalent for their infantance.

(Mololand 1872)

* Notebook 8, p. 146 et seq.

The Thompson Diary, covering the years 1852-1854, mentions contact with local Aborigines.

* Notebook 11, p 64

Charlie Hooks was a great Aboriginal Chief, whose territory was on the western shore of Lake Ilwaco, to Audlong and Mullet Creek. He was murdered in 1842 by two of the Pigeon House, a little distance below the Figtree bridge. They cut his head off as a trophy for their tribe.

The western portion of the Hooks land towards West Dapto was known as Doboto. We also have Delabo, and Kanika, the Mabel Creek dam, Para Meadow or Para Meetah, Kembla Grange or Moggonoma, Marshall Mount - Nounedurley; Awondole or Walchira; Johnston's Creek or Yarra Yarra, Terry's Meadows or Tiesperia; Benares or Wolladama, Mount St Thomas or Bulwarrahah, Entrance to Lake Ilwaco or Kanahooka, the point south of entrance, Tallawarra.

The bay between the points, Kooraworry. Then we have Yalla Bay.

Brownsville or Mogumbura.

Windmill Hill or Poonie.

Audrowley, a small creek north entrance Lake.

Little Bull, Jurimbilly.

Between Allan's Creek and Walcho's Point, near Tom Thumb Lagoon, Mangar.

Geard's Hill or Bulwarrahah (tall trees).

Reedy swamp or Korongala.

Tabberalong, a lagoon.

A creek in West Dapto, Gernigull.

Tuarwara, portion of Marshall Mount Estate.

Jimmy, a Shoalhaven half-caste, Windang or Gocawberry Island.

According to Queen Rosely, who reigned during 1880-1900, Dapto got its name from a tattooed tanner who lived where John Reed's pub stood.

Wolfgang - after a point resembling man's forehead.

Kama - after the broadleafed figtree.

Jamboro - was Jangaroo, after the plover.

Gerringsag, a very fast walker.

Kudjery Bay - a place of sharks.

Bull - was Moolono, after the Warrah.

Fairy Meadow - Tomaja. Tomaja means the opening and closing of a river.

* Notebook 11, p 65

Bemegal - a head tide

Mount Browne - Goonganay, a black's stone oven

Wooewangoring - The Five Islands range, a sea sight

Jemong - Black-fish

Goentberugal - King-fish

Wowsang - Tern Thambi lagoon

Jebbertong - a lagoon

Yallawarra - a blackfellow in a tree, a murderer

Tupna - was the name of Terry's Meadows

Yaransa, Yana Yana, Johnstone's Creek, a devil

Nituka - Port Kembla

Wongandol - where the Kings speak

Jarai - a white grub

Shellharbour, or Womwin, where there were big shell fish

Yellow Rock - Goongan - a big Lizard

Werjandol - Wholahan's farm

King Mickey was born at Yarbes, head of the Clarence's river, North Coast

* Notebook 12, p.147

Carpenter Jack - An Aboriginal - Born on banks Shoalhaven River in 1807? who died in 1914, was on the books of the Berry Estate, Coolangatta in 1825 as being 18 years old. According to his own account of himself - He told it so many times to so many people that he evidently believed it - It was the custom of the Blacks to live on terms of peace with their next door neighbours. For instance, it was the rule for the Shoalhaven blacks to visit the Illawarra Lake tribes and wage war on them and vice versa, without in any way being ridiculed by or interfering with the Korne tribe. This was termed, by the same-civilized blacks in after year Wailbauging! Carpenter Jack knew this?

* Notebook 13, pp 6-7

Meaning of Aboriginal Place Names in Illawarra

Bulu Two mountain ranges

Illewin3, Ellowara A pleasant place

Wooljungeh Wollongong	Fireislands
Karna, Karn	Fish may be caught?
Minnumma	Plenty fish
Coolangatta	Highest land
Greenwell Point	Meandering
Inside Jarvis Bay	Mooneh
Jarvis Bay, hence Cumamabena Creek	Corrumbong
Ulladulla, Wooladonah	Safe harbour
Wandandian	The home of the lost lovers
Buckswalla	Clearwater, a large organ
Kauringaroo	The Kangaroo
Wakas	Bread
Kurinda Kund	A bark hut
Nawa	You and me
Wunlabung	Tomahawk
Jingawilla	
Wongee	Where to go. It is not far
Budler	Bandicoot
Palahua	Red Wallaby
Coomi	An Opossum
Bunuel	Black Wallaby
Cambewana	Mountain of fire
Jemini	Scrubby place
Wallum	Flam
Idoniu	A small hill
Gillamagong	Big house in swampy land
Nlooka	Green Hills
Jeroo	Aboriginal Camping Ground
Thundagulla	A flat piece of land
Coomodairy	A small range or spur

Bibral	A beggy creek
Bingily	The town of Berry
Burbura	A clump of trees near a creek
Widgers	Sand
Madgry	A boat
Narrages	A native dog
Uliakulla	A running creek
Bengwalla	Plenty bush
Bengona	A flying squirrel
Tu Lumber	King of Tongara

Mr A. Weston's opinion of the meaning of the Aboriginal place names of Illawarra is as follows:

Bulgong	An edible root, probably Boogong
Bamewarra	Far away, in 2nd South Warr. Warr.
Boonibah	Thunder
Burbora	Leachcrinkfisher
Bull or Bulla	Native honey
Bool	Sugar & Water
Coonackichy	Bad water
Coondamin	Native Companion
Jerrangong	Frighten water, as if
Maroo	Salt Water
Illawarra	Water far away
Jindy Andy	A woman's canoe
Jamibeece	The Stars
Kembla	Two heads, properly Katinboola
Kunakwall	A name of the crow strike
Koon Bury	A whirlpool
Woonona	Sleep
Wollongong	The Kingfish

Yamba, Moora, Weena, and Wyanda, each means home in a different dialect	
Weerdooma	means broken, hilly country
Wanda	Creek view
Boalba	means 'view from a hill
Galboonyo	Lyns bed

* Notebook 13, p. 15

Paddy Rider was in charge of the dairy cattle [at Gerny's establishment] and kept a race mare named 'Evergreen'. In those days men were not particular whom they married - Jimmy Sinclair married a half-cast woman, got by Paddy Rider

The noted blacks were Mangy and Biddy - Captain Brooks was a Cannibal. Jeffery was considered very dangerous. Black Harry and Jacky Jacky were bluer blacks. Bluer Jack - Johnny Wintred, was King of Shoalhaven, as an Aboriginal.

* Notebook 13, p. 158

On November 1829 a blackfellow was committed for trial for killing a stockman in [Ilwama] [Brogher]

Appendix 4

E.Dollahan Papers

1930s - 1940s

The E.Dollahan Papers, part of the Illawarra Historical Society Collection housed in the Wollongong City Library, comprise a collection of manuscript notes and notepads on various aspects of Illawarra and Appin history, including:

Aborigines
 Natives of Illawarra
 Captain Brooke
 King Hooker, Illawarra Tribe, 1823
 Appin Aborigines
 Corombarra - Campbelltown to Coast Tribe

Mrs Dollahan was a descendant of the Garaghty family, who had settled at Bulli about 1826. Her copious notes contain numerous references to the Illawarra and Appin Aborigines, though there is a deal of repetition by the author. Whilst most of the material contains first-hand accounts from members of her family, some references are taken from contemporary newspapers and sources such as Alexander Stewart and C.T.Smith. Such material is reproduced elsewhere within this compilation.

The following extracts from the Dollahan Papers refer to the Illawarra and Appin Aborigines from the 1820s.

Aborigines

The Aborigines of the Five Island District were friendly to the white settlers.

The Aboriginal Chief known as Captain Brooke claimed to have been present at Botany Bay, at the landing of Captain Cook. He was also present in Sydney at the landing of Captain Phillip. He was also present at Kiama when Surgeon George Bass landed near the old Inghra, Kama, to explore the Blue Hole.

The Aboriginal Chief was still living in the year 1850. He was then a very old man, totally blind, and was led from place to place by the members of his tribe. In 1857 he met a very tragic death as he was burnt to death, when the members of his tribe left him alone in camp near the Lagoon, Kiama. A strong easterly gale was blowing and it was thought that the embers from the fire blew on to his sleeping camp where he was lying. When the tribe returned from the expedition they found the old chief's charred remains.

There was a tribal "taboo" on the Blow Hole. The Aborigines never visited the locality of the Blow Hole.

King Hooks was another chieftain of the Ilawarra tribe who gave up his life for his friends the white settlers. His camping ground was on the western side of Lake Illawarra, and opposite Hooks Island. The noble chief King Hooks ruled one of the original native tribes of Ilawarra. King Hooks proved himself a staunch and loyal friend to the white settlers on several occasions. The settlers owe to King Hooks for the peaceful conditions in which they lived. The native tribes never molested them until one day (during 1842) the tribe from Broughion Creek came over the range of Bulli Mountain. This mountain tribe gave notice that they intended to make an attack on the settlement to rob and murder around Charcoal Creek. King Hooks warned the settlers to move their cattle and themselves and lambs away from the area which was to be the battle ground of the tribes, to move back to Wollongong as the tribes were already on the march.

King Hooks then moved out with his battle warriers in full war paint, to meet the intruders, the Broughion Creek tribe. They engaged in the battle near where Albion Park is now situated. The battle between the tribes was fierce and sad to relate noble King Hooks, the settlers friend, was killed in battle. The sorrow of the settlers was very real for the brave and good King Hooks, chief of the Ilawarra tribe.

The Mountain tribes made an annual trip to visit the Coastal tribe, travelling from Camden over the Bulli Mountain for their annual "corroboree".

My husband's mother related the story of one of these corroboree she remembered as a small girl - she lived to 100 years and died year 18..

The natives would send a runner ahead of the tribe to contact settlers who were friendly disposed to the Aborigines. Her parents were one of the people the tribe contacted on their journey. The runner would arrive at the parents home. Her father, on receiving the message delivered by the Aborigine runner to prepare food for the tribe, would prepare on arrival at the homestead a large three legged pot of rice and with brown sugar added.

The Aborigines loved this dish and licked the pot clean until it shone and sparkled like new. They loved the rice and while the tribe was visiting the family would lock themselves inside the house as the aborigines danced around the pot of rice with wild shouts and gleeful joy. Some more venturesome ones came and looked [through] the crack of the door to the dismay and terror of the children who were very afraid of the aborigines.

When the feast was over at grandfather's house, the tribe proceeded on their journey down to the coast where they remained three weeks, and again on their return journey would send ahead of the tribe a runner to notify the settlers and to my grandfather's house again, so as the pot of rice and sugar would be waiting on their arrival.

Grandmother said that the tribe was friendly to the settlers they knew and trusted, but very hostile to strangers until they proved their friendliness.

She told that when one of the tribe was ill the tribal members made a rug of possum skins and carried the patient in the rug and stretchers slung on two sticks. The aborigines also made their war drums of the possum skin stretched on four sticks. One particular old gin - very old - gathered black current bushes and made brooms with the bushes. Her name was Bringelly. The early settlers said the settlement Bringelly was called after Bringelly the gin, or it was around the district that she roamed with her brooms to exchange with the white settlers for tobacco and other needs.

1830. My father's family were very early settlers in the Appin district and told many stories of native tribes and their customs. Stone axes were lying around their farm Spring Valley, Appin from 1830 to 1950, and still were found on the property. We searched for some of these stone axes, which my uncle said his grand children had been playing with until a few years back, but were not successful in locating any.

These stone-age axes were still found on the farm as late as 1930. Axes were still lying around which my own father and his brothers and sisters played with these stone axes when children.

My uncle John D'Ary of Spring Valley, Appin [said] his grandchildren also played with them, a few of which was still lying around. We searched very carefully to see if there was one left - even a piece of one - but the children had lost and broken them.

Behind this farm there still exists a reminder of the Aborigines. (This farm is now part of the Catchment area). My uncle took me down behind the farm about half a mile walk, and showed me large rocks with deep grooves and a spring of water. The rocks were smooth. The deep grooves were made and worn into the rock by the aborigines sharpening their axes along the side of the rock. Water was splashed into the grove while rubbing the axe stone against it.

We went 3 1/2 miles on the Brooks Point Road past Appin. There are the same type stones alongside of which was a large spring water hole which was called the "Picantery Hole" as this spring was the Black Babies washing basin (bathing hole), a hole in the rocks. Also in the same locality are coloured and white drawings of hands and figures and snakes. The settlers said, on questions concerning these drawings, the method used to colour these drawings was blood and white clay mixed. The aborigines spread their hands while holding it against the rock. They chewed the white clay and ejected from their mouth, in a spray, between the fingers. When sufficient clay was sprayed by this method the hand would be withdrawn, and the spaces filled in with the blood, between the outline of the white clay. The blood was extracted from their arm.

The Wollongong tribe number 196. They were a fine looking lot of men. They had abundance of food consisting of game, kangaroo, possums, duck, wild tow, fish. The tribal chiefs were Bundle and Timbery. The latter ruled portion of the Benby tribe. The Wollongong tribe was at war with the Kama and Shoalhaven tribe.

Mr Lysaght ^{son} arrived in Wollongong in 1824. He numbered 1000 aborigines in the district when he first arrived in 1824.

The aborigines came to Wollongong on the 1st April every year to obtain their blankets from the Government office, but in 1828 their numbers had dwindled to a score or more.

Book 8

Natives of Illawarra

Natives came from up the coast and camped near Bulli Pass.

There were some hundreds of the tribe which also were accompanied with a large number of dogs which they called "dingo".

The puppies were placed in the blanket with the possums or carried on the girls' back, and sometimes a bag carried also. It was a strange sight to see dogs and babies all in a bundle.

The Government voted one blanket every year. The natives would sell blanket for food for a couple of bob (shilling).

At one time there was a cricket team composed of Aborigines and the old hands said they were a good team too.

1840 Rev. M. Meares estimated 83 Aborigines about Wollongong

Captain Brooke

Captain Brooke, the old Black King who spoke of having been present at the landing in Botany Bay of Captain Cook, and also in Sydney when Captain Phillip landed, also in Kaitia when Bass landed under the old flagpole to explore the Blow Hole (It was a tradition amongst the old black fellows that in the long ago a Black Fellow was cast down the Blow Hole Kaitia for a crime and a big wave cast him up again). The tribe never visited the place).

The Aboriginal King named Captain Brooke - native name unknown - obtained his name from the sawyers who knew that he piloted Captain Richard Brooker cattle from Lake Hawarna to Kangaroo Ground in 1821. The old Black King according to the old sawyers had tasted human flesh in various forms. He was in 1850 a very old man, totally blind, having to be led from place to place by the tribe. On July 4th 1857 he was left alone in the camp near the Lagoon, Kaitia, when a westerly wind blew the embers from the fire into where he was lying and his charred remains were observed there by the tribe on its return from its hunting expedition.

[Taken from the books of Frank McCaffrey.]

King Hooker, Ilawarra Tribe 1823

(from Mr Capas, Wollongong)

West side of Lake Ilawarra and opposite the Hooker Island is Hooker Creek, called after King Hooker. By the shores of Hooker Creek over 100 years ago a tribe of the original Owners of Ilawarra lived. This tribe was ruled by the chief King Hooker, who in the early days of white settlement proved a staunch and true friend to the early settlers. Indeed he gave his life in battle for his white friends.

Many times the white settlers along Charcoal Creek had reason to thank this great Chief for the peaceful condition in which they were able to follow their occupations. On one occasion the Blacks from Broughton Creek over the mountain range had designs on the white settlement.

King Hooker sent runners to the settlers around to take their cattle and goods back to Wollongong, for the Coolangubra Tribe were on the war path and coming to rob and murder the white settlers. King Hooker - the King of a vanished race today - sounded his war drums and moved out for battle with the Mountain Tribes.

The battle between the tribes was furious and brave King Hooker was killed. But after this the settlers were left in peace and safety. The battle was fought near Albion Park. The descendants of these settlers often heard their parents speak of King Hooker the Brave.

AppinAborigines

by

Mr G.D'Arcy, Spring Valley Farm, Appin, 1858

Between Appin on the Douglas Park Road and Menangle River, behind Spring Valley farm, Appin, I was shown by my uncle (G.D'Arcy) three large rocks with deep grooves worn in them, worn by the blacks sharpening their stone axes. Along side the grooved rocks (is) a water hole, a spring, and

as the blacks ground the food the water was splashed into it. The rocks and the spring are still to be seen there (1936). Also round the farm until about a few years prior to my visit to these scenes, Mr D'Arcy said that there were many stone axes lying around the spring water hole and he and his brother and sister played with them as children. There were some still lying around somewhere about 1935, broken up now by his grandchildren.

Also about 3 1/2 miles from D'Arcy's farm "Brennanville" on the Blacks Point road there are some marked stones, also a large spring water hole, called the "Piccaninny Hole" as the black babies piccaninny were washed in this spring. There are also drawings of hands, coloured red and white, also lizards and snakes. The old settlers said that the Aborigines coloured the drawings with blood and white clay. Their method was to spread the hand while holding it against the rock, chew white clay and eject it from their mouth in a spray, in between their fingers, remove their hand, and fill in between the white clay outline with blood.

Old settlers said that at one time the blacks were very troublesome and the authorities sent out soldiers from Sydney to suppress them with cannon balls. An old cannon ball was found on Spring Valley farm, a relic of those troublesome times.

An Aunt of mine told me that when she was a child, that the Aborigines would pass through Appin from the Coast, to collect their Government issue of blankets. But whether they journeyed to Parramatta and camped later, she was not certain.

She remembered the school children running to the gate to watch the Aborigines pass by. They always had a large number of dogs accompanying them. The Gars carried everything and had sings on their backs with Piccaninny, puppies, all mixed together and called the dogs 'dingo'.

My Husband's grandmother, an early settler in Camden district, tells of Aborigines in the early days of the Colony. When a member of the tribe was ill, the tribe made a rug of opossum skins and carried the patient on it. They also made a drum of skins of possum stretched on four sticks.

Corroboree

Campbelltown to Coast Tribe

by

Mrs Dollahan, Brungle, aged 90 years, native born

The Mountain Tribe would make an annual journey over the range to the South Coast Tribe.

On their journey to the South Coast the tribe sent a runner to her father's house (Patrick Garaghty, who was resident at Balik between c1828-33) to notify him that they were coming as the home was on the path to the mountain top. The family on receiving the news from the runner of the tribe, would boil a burlap pot of rice, adding brown sugar. The natives liked this dish and the old lady who told me said the tribe would yell and dance round the rice pot and ask it so clean it would shine.

The family were afraid of them however and locked themselves in the house while the meal was going and after the meal was finished the tribe continued their journey down the coast where they would stay 3 weeks.

On the return journey the runner was again sent on to her father's house to have the rice ready.

The natives were friendly to settlers whom they knew and trusted, but were inclined to be hostile to strangers.

They would peer through the windows and cracks of the house while around the home, much to the terror of the children of the homestead.

The old lady told me an old Gan used to gather black currant bushes and make brooms from them, and her name was Bringelly, hence the name Bringelly where they lived.

Book 12

1797 The Hawara tribe were gathering at the Corcoran ground to discuss the invasion of the white men in their domain, and some members of the tribe had worked themselves into a war like state that boded no good for the few isolated settlers, mostly cedar getters, whose axes rang through the gullies on the coastal range. These few whites however had a friend among the tribes on the coast, namely King Hooka, who had befriended the settlers, who in return bestowed some of their meagre nation on King Hooka and his tribe.

The Black King was very disturbed at the war like attitude adopted by some of his followers and trying to pacify the militant natives himself, sent out a runner of his own tribe with a message to the nearest settler warning them that the tribes intended to attack them and to be on guard against attack. The tribes however came to war amongst themselves owing to differences concerning the whites, and the settlers friend King Hooka was killed in battle.

The cedar getters were the only men living on the coastal side of the range as the road was inaccessible, the only highway was the Pacific Ocean.

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HISTORY DOCUMENT

This document is the first comprehensive work to explore the, mostly unknown, history of the Illawarra and South Coast clans and concentrates on recorded events between the years 1770 and 1850, an important time of change on the NSW South Coast.

Although there are numerous sources that give insight into this area of study, these sources are fragmented and dispersed throughout various publications. This has made it difficult, and at times impossible, for historians or the general public to do historical research with an emphasis on the local area.

This work is a credit to the dedication of local Historian, Mr. Michael Organ, who indeed experienced the frustrations mentioned above, thus inspiring him to compile this document.

It is hoped that this resource will provide useful and informative information to all people wishing to learn about Aboriginal Australia.

